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CHRIST EVER WITH US.

[From the German of Schleiermacher]

When Jesus had accomplished his earthly mission and was about returning to the Father, he gave his disciples the parting command to go and preach his Gospel to all people, adding at the same time for their support and encouragement, the consoling and animating words, "Lo, I am with you always." And not alone to those first preachers of the Truth were those words of promise addressed, but to every true and faithful disciple, ever to be more and more verified in his own inward experience as he progresses in the Christian life.

For though no longer present in bodily form, Jesus is ever with us, through the spirit of his Gospel,—he is near us in our holiest and most spiritual moods of mind,—he is with us in the forms of those who bear his image, and who with worthiness and honor take upon themselves his name.

He is with us in the Scriptures. He himself says of the writings of the Old Covenant, "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." But in how much higher and more noble a sense has this become true, since the writings of the New Covenant have been given to us, since the narrative of his life and of his sufferings has been delineated by his disciples, and the teachings of the apostles received through intercourse with him, and their writings prepared in his spirit, have been given to the world and consecrated by Christendom. Wherever we search in these writings, if it be with a pure heart, he appears to us,—everywhere is he present with us, everywhere do we find some sacred bequest which he has left to us. As in those old pictures, in which the light through which all other objects become visible, proceeds wholly from Christ, so is the Gospel such a picture in which his image enlightens with a heavenly splendor all which otherwise would seem dark.

For, as in these writings we discern many things that cannot be fully comprehended, or which, in their consequences, appear exaggerated or unnatural, if regarded merely as general proverbs or teachings, according to the common mode of judging,—so do they seem full of significance, when viewed in connexion with him, his work and his kingdom, as the result of confidence in God, and of the giving up of all anxious care, through the strength and the power of prayer.

And many things which would seem to us too high without Christ, by the revelation of God's reconciliation, of the intimate union of man with God, and of His dwelling with us,—how clear does all seem to us! how powerfully does it affect us, when united with the fancied features of his countenance, so that his life makes everything manifest to us, and our hearts are touched by the words of his lips.

And whatever new truths may yet be discovered by honest critics in these writings, the image of Christ will be only the more and clearly revealed,—never can it be darkened or changed. The need of feeling Christ thus near and present must have been felt from the day in which he was taken from his disciples. They could no longer see him, or listen to his teachings, and his followers would naturally desire to learn from the narrations of others what they themselves had not seen and heard; and each one would retain and again impart to others what he himself knew; and thus the written Gospel was compiled in which we have the record of the life of Jesus. And who does not feel how important is this sacred treasure for our living union with him, how necessary to all future generations! who does not feel what a support our faith and love gain by this full revelation of the Saviour! And thus will this treasure ever remain with us, through his Gospel, even unto the end of the world. However much the enemies of Christianity may endeavor to degrade or change this Book, it will, as in times past, rise superior to all opposition. The word shall stand forever.

He is also with us in the holiest and most spiritual moods of our mind. Many indeed may say, that it is a mere fancy, to speak in this sense of the special nearness and presence of the Redeemer, and that we have that presence sufficiently revealed in his Gospel. It may be that some are mere enthusiasts, but we would that none might fail to consider what is really true in this expression; we would not forget that without such a view, the Gospel itself, and Jesus, as revealed in the Gospel, would not have been thus near.

We acknowledge, indeed, the constant changes of the inward life, and that even without the immediate influence of outward circumstances, one hour seldom resembles another, many passing in cold indifference, others gifted with the richest blessings of God. And certainly not in the indifferent, needy hour, would the disciples of Jesus have trusted themselves to write anything of his life or teachings,—but rather when he appeared before them with peculiar distinctness, and the divine form was revealed to their minds in ever clearer light and glory. The result of such rich moments they sought to cherish through the power of language. Therefore is the Gospel so rich a treasure, because it embodies the blessings of such peculiar moments of faith. And shall not such be ours, though perhaps not with equal fulness, since we have never seen the human form of the Redeemer, and perhaps cannot image him so distinctly before the mind's eye! Yet we see in the early ages of the Church how naturally these principles mingled together and how both must essentially be one and the same. Thus Christ long after his ascension appeared to Paul, when he wished to send him forth to instruct the Gentiles. The apostle had seen him perhaps only for a moment, or at a distance, during his earthly life, but he himself numbers this appearance as the last among the appearances of Jesus after his resurrection. Thus Stephen saw him, seated at the right hand of the Father, and after him, indeed, many others, either with the bodily or the spiritual eye, amid the excitement of martyrdom. So he appears to us often in peculiar nearness and with a realizing power, in the spiritual glory of his peace-imparting presence, either when earnestly desired and prayed for in the heart's special need, or unsought for, and of himself, when the Life again rises up within us unmarked, and is ripened into a higher spiritual enjoyment. And as this peculiar presence of the Saviour is associated in every heart with the most important moments of its life; as it changed Paul from an honest persecutor of Christ and of his disciples into his most zealous advocate, so that henceforth he could say of himself with truth that he had labored more abundantly than all the rest; as Stephen, with rapture saw the Lord in his glory, when the crown of martyrdom was bestowed upon him; even so will this peculiar nearness of the Redeemer, at times, bring forth in our minds the most significant moments, at times gloriously accompany them.

When, honestly searching, we have yet long doubted as to what is true and right; then, in such a moment will doubt be removed, and Christ will be especially near to us as our security, so that the heart will become firm in and through him, and that which we have found or resolved upon, will be conformable to his spirit and his mind.

When we have successfully withstood any temptation in the strength of faith and of prayer, then will Christ be peculiarly near to us, and will say to us, "Go in peace; thy faith hath saved thee;" or still more amid the bitter struggles will his image especially be before us, reminding us, that he died to free us from sin, and that thought will awaken the better spirit within us.

When we feel within ourselves a quiet repose from every earthly pain,—when, with a higher feeling of love, we are drawn towards all, or only to the individual heart; then also is Christ, who is the bond of all love, especially near to us, and thus raises us above every thing earthly and draws us to himself. Or, when despondingly, we feel ourselves fettered by what is earthly, a more longing look will be fixed upon him who first excited within us that pure and more sacred mood of mind.

How else could we say that there exists a living union between him and us,—that we have part in the blessing which he supplicated even for us, "that we might ever live in him, and he in us!" These sacred moments are the spice of life; they are those which kindle faith and love within us, and through which the remainder of life is supported and strengthened; indeed they form the adhesive strength of the whole Chistian community, for only through them can any individual strengthen and excite other hearts.

Again, Christ is also near to us in the forms of those who are impressed with his image, and who with worth and honor bear his name. Truly, the more any individual rejoices in such higher moments of life as we have described, so much the more will he possess the power to lead back to Christ those who dwell with him. For these are the moments when the spiritual life is revealed; every pure thought is strengthened by them, every virtue is excited; but everything good in us, the more we are Christ's, and the more we become ennobled through communion with him, bears the more his image and superscription; faint indeed, and in but veiled splendor, in comparison with himself, but yet it aids us in preserving the true and genuine features of his countenance. Each individual indeed, reveals to us but single features of that divine image in which every perfection is mirrored; for each is but partially conformed to his likeness, and even this resemblance is darkened by the shadow of innate tendencies to sin, or by blindness and sluggishness.

Therefore is it, that Christ as he himself has promised, is the most truly with us when two or three are gathered together in his name, where we may excite in each other the zeal gratefully to give to him due honor for every blessing which we have received through him,—where we may commune together, where brotherly love may gladly forget all things else, and fix its looks only upon those traits of character in which he has glorified himself. Truly, this manifestation of Christ in his disciples is essential to our union with him. It is evidently given to us that he may continue to live and to work among his followers; that he may so strengthen within us the consoling conviction, that whatever the world may say with scornful levity of the degeneracy of Christendom, and of the gradual decay of its strength,—his Church remains unshaken, and his Covenant ever the same, although the mere outward forms of the same may change.

And such is the faith which overcomes the world, and which gives us no anxiety, although we are separated from the bodily presence of our protecting Lord and Master. Thus is Christ ever near his followers, although no longer upon this earth. Every true Christian feels the reality of this union, and thus will it ever be, even unto the end of time. [Religious Magazine.

WAKEFUL HOURS.

Many Christians have been enabled to convert their trials into blessings by gradually bringing themselves to devote the hours of wakeful, and even painful nights to devout meditation and prayer Solitude and stillness completely shut out of the world, its business, and its cares, and it seems to the wakeful Christian as if there were in the universe only God and his own soul. It is an inexpressible consolation to him to feel that the one Being in the universe who neither slumbereth nor sleepeth is the very Being to whom he has free access, even in the deepest solitude and most unseasonable hours. The faculties of the mind may not, perhaps, be in their brightest exercise, but the affection of the heart, from the exclusion of distracting cares, more readily ascend to the noblest object. If the wearied and restless body be tempted to exclaim, 'Would God it were morning,' the very term suggests the most consoling of all images. The quickened mind shoots forward beyond this vale of tears, beyond the dark valley of the shadow of death. It stretches onward to the joyful morning of the resurrection. It anticipates that blessed state where there is no more weeping, and no more night, for God's own hand shall wipe away all tears, and the Lamb himself shall be the light. [H. More.

CHRISTIAN PHILOSOPHY. If we feel discouraged by the apathy of others, let us take care that we never put a stumbling-block in another's way. When we see those who are sincerely desirous of doing good to their fellow creatures let us unite with them if we can; at least let us cheerfully and candidly listen to their arguments; and if we still feel it our duty to keep aloof from them, let us show them that we respect their motives and wish them God speed. Let us never impede, by our contemptuous indifference, any holy work; for if we do, when conscience awakes in us, and we begin to labor, and are chilled and thwarted, it will be sad to feel that with what measure we meted, it is measured to us again.

We must acknowledge the privilege of having a sanctuary where our excessive pain is alleviated by knowledge. A natural ardor cools; quickness of sensibility grows tardy with time; philanthrophy becomes fretful; and benevolence herself, in her headlong career, is entangled in despondency, or perishes on the precipice of despair. It is hard to kick against the goads; and those who have loved mankind have ended with hating them. But religion bears our spirits up on angel's wings, lest we dash our foot against a stone; it ministers to us and wipes away the great drops of agony. It does not coldly say,—"Take things as you find them;" but "All things shall work together for good, to them that love God." It forbids us to doubt of man's ultimate redemption. It quickens our earnestness to save him; but it soothes us if our efforts fail. It leads us to One who is mightier than we. Perfect love casts out tormenting fear. Distraction is lost in the sense of divine unity. We become one with God. The fire has ceased to burn: the earthquake no longer agitates; the wind that rent the mountain is hushed; we listen to the still small voice of soothing sweetness, "Whoso dwelleth in love, dwelleth in God, and God in him. [Rev. R. L. Carpenter.

IGNORANCE BLISS. Were the time of our death foreseen, what a melancholy character would it impart to the pursuits and occupations of the human race! If every man saw the moment of his death continually before him, how would his thoughts be fixed to the fatal spot; and, upon its nearest approach, the consideration of it would probably absorb every other. With respect to our fellow-creatures, how would it poison the springs of enjoyments were parents and children, husbands and wives, brothers and sisters, able to calculate with certainty the period of each other's lives! We would seem to be walking among the victims of death—the scenes of human existence would lose all cheerfulness, animation and beauty. The interests of society would also sustain more serious injury. Many great and noble enterprises would never have been begun, could the persons who, in the hopes of life, engaged in them, have foreseen that, before they could be concluded, they themselves would be snatched away by the hand of death. Many discoveries, by which great benefit has been conferred on the world, would not have been elicited. Few efforts probably would be made to attain any object, the consequences of which terminate with the life of the party, if he foresaw that they would be intercepted by death. Who would venture to engage in any lucrative employment, if he certainly knew that the benefit would even be partially realized during the term of his mortal existence! But happily for mankind events are concealed—duties only are made known. [R. Hall.

[For the Register.]

THE CHRISTENING.

I have often grieved, that the Ordinance of Baptism has gone so much into disuse, of late, in many of our Churches. Especially that the custom of bringing little children to Church to be baptized, has been so much laid aside; when within my own recollection it was very common, (and under my administration it has happened,) to see quite a company of little ones brought to Church to be *Christened*.

I have yielded, too readily I see, to this neglect, as many others perhaps have done, under a heedless conviction, that this beautiful and significant rite, for some reasons, not easy to be defined, is naturally fading out of notice: or, as is sometimes vaguely said, is being *outgrown*. As if anything could be *outgrown*, among his followers, which the Saviour evidently thought so important as a public avowal of the religious claims of little children.

A recent occurrence, however, to which I was happily witness, has in a measure changed my mind on this subject;—has inspired a hope,—a firm belief of better things for the Church of Christ;—of better things for the lambs of his fold.

The last Sabbath I chanced to spend, or rather let me say, by the good Providence of God, I was led to spend, in a neighboring town, I learned, on my arrival the evening before, that the Pastor had announced his intention to hold a special service, for the administration of Baptism, at the close of the usual services of the ensuing Sunday; and had given a general invitation, or request, that parents would present their children, on the occasion.

The Pastor's morning discourse was especially adapted. It was from Luke xviii. 16th,—"But Jesus called them unto him, and said suffer little children to come unto me and forbid them not; for of such is the kingdom of God." It was a discourse of peculiar fitness and power, and well deserved the success that followed; though judging from his closing remarks, he had been desponding like myself, and had not counted such success.

But I greatly err, if that service has not strengthened that Pastor's hands, and his heart. I greatly err, if it shall not be blessed to the lasting good of his people. And I am sure, that the day and the occasion, will ever be remembered for good, by every soul then present.

The afternoon service was closed, and the benediction was said. The pews in the centre aisle were vacated, and soon filled again by parents with the children to be baptized, and with those of a numerous Sunday school, who most appropriately were chosen to sing on the occasion. The Pastor read a few select passages from the New Testament, and made a short address; and then the *Christening* proceeded.

First came the little children,—all of an age to sit up in their mother's arms, and observe,—may I not say *thoughtfully* observe—the scene? And oh, for an angel's ken, to read the thoughts, wrapt up in those little hearts! Heaven's own inspiration must have been there, to govern the sweet behavior of those little hearts. And "*their angels*" must have looked down with delight, when the Pastor took them in his arms, and baptized, and pronounced the benediction, *in the name of the Father, of the Son, and of the Holy Ghost*.

Next were led to the front, the older children and youth, to the number of eighteen. A fervent prayer by the Pastor, and a second hymn by the Sunday school, closed the service. "A cloud of witnesses" present, all seemed to say, "It is good for us to be here." And they did say to one another, as they retired, "It is good for us to be here";—what a delightful occasion!

Thus closed to myself one of the most interesting scenes of my life; and I would gladly have gone much farther to enjoy it, had I known it beforehand, which I did not. That Sabbath, I shall ever remember, as one of the happiest of my pilgrimage. And I shall gratefully acknowledge the good Providence of God, which led me there that day.

The neglect of this Ordinance, I think, is to be attributed mainly to a variety of incidental causes, having but little bearing on its nature and its claims. And if ministers would institute some suitable measures, to render it attractive,—each in his own way and time, and according to his own taste and judgment, a new interest, I doubt not, might be given to it; and influences more salutary and more lasting might flow from it, than heretofore; when it was more restricted by needless formalities, and by the peculiar feelings and opinions of the times. F. C.

Boston, Oct. 8.

INTELLIGENT METHODS OF FARMING.

[AGRICULTURAL ADDRESS BY HON. JOS. R. WILLIAMS.]

We have been favored with a copy of the Detroit Tribune, for Sept. 27, containing a very interesting account of the Michigan State Fair at Ann Arbor, Sept. 26. There came by the cars in one hour over 3000 persons, and the whole number on the ground during the day was over 12000. An Address was given by Hon. J. R. Williams, of Constantine. "The audience," says the Tribune, "was an immense one, probably the largest ever spoken to in this State. The reputation of the speaker immediately drew together all within the enclosure, and notwithstanding the dampness of the ground, we never witnessed more patience to hear every word uttered." We have read the speech, and it fully sustains the high reputation which it gained in the delivery. Mr. Williams is a son of Massachusetts, and a graduate of Harvard College in the class of 1831. It is by such views as this Address contains that the best influences of our New England culture are to be extended and perpetuated. Next to moral and religious character and intimately connected with it as a part of our highest training, are wise and intelligent views of our occupation whatever it may be. Mr. Williams addresses the farmers of Michigan, and tells them that they are losing much of their comfort and independence by the habit of being in debt to the extent of about one year's crop. He recommends greater self-denial till they can pay for what they buy, and greater care in preventing what they have from going to waste. He then passes on to what ought to be the intelligence and dignity of the calling, and shows how the farmer should be awake to every valuable improvement.

"God made the country, man made the city." Just so superior as God's works are to man's works, just so far superior are the studies of the country, to the studies of the town. If you look upon the rich and gorgeous developement of nature from spring to fall, from the tiny germ to the abundant crop, with no more delight than on piles of stone, and brick and mortar, then your life any where, will be desultory, hard and dull. When he gazed upon the miracle of his own frame in awe and admiration, David exclaimed: "I am fearfully and wonderfully made." Yet each plant and spier of grass, each tree and fruit, each creature, every form of vegetable and animal life, is a growing and living miracle, no less wonderful than the frame of man. If he studies them all as living illustrations of scientific truths, and he delights at each new discovery of the capacity and properties of a plant or an animal, and each new insight into the laws which regulate its propagation and perfect growth, then indeed, will a farmer become a philosopher and a man of science, and his life will be a ceaseless round of triumphant experiment and success. From the most trifling act, to the performance of the highest duty of a noble calling, his life will be full of delightful satisfaction. The favorite domestic animal, which he has watched and fed from a nursling, seems to lick his hand in gratitude, and almost eager to contribute to his support. Look along that avenue of stately trees, groaning beneath an abundance of delicious fruit, or throwing a refreshing shade over the weary traveller. But yesterday it was a bundle of mere twigs, which he providently brought home, grasped perhaps in a single hand. It may be that wide fields around him, have been transformed from the wilderness by his energy, and now blossom like the rose. No groans, nor tears, no smiles of misery and crime, no squalid poverty are witnessed in his daily walks, and in the performance of his daily duty. His mind need not be tortured with intense anxiety because struggling on the verge of commercial ruin. He runs less hazard of having his body racked with every disease to which muscle and nerve, and head and stomach are liable. But I fear I am straying wide of my subject. I wished to show that the pursuit of a farmer may be rendered the most intensely interesting, the most noble, and the most engrossing to all the faculties of both body and mind, of human occupations. As soon as it is made so, it will become the most profitable and thrifty also. What a farmer wills his life and profession to be, that will it prove.

An enlightened appreciation of the inflexible laws which govern health, growth, decay and death in the animal and vegetable world, is especially important to the prosperity of a farmer. There is no such thing as luck. A violation of nature's laws meets with swift retribution—obedience to those laws is sure of reward. The laws of labor and success know no favorites of clime or race. They scorn the control of caprice; they are as inexorable as fate—a slave to none—a master of us all. Whoever attempts to master them is himself mastered. Whoever yields a cheerful obedience becomes an equal partner in the fruits of the harvest. God's laws are written in the growth of the most obscure plant, as well as in the fearful movements of the elements. Certain retribution follows alike the overtasking and abuse of the earth, the violation of his own physical constitution on the part of the man, and the neglect of the humblest breathing thing around him, with the certainty, if not rapidity of the electric shock.

Labor must be performed in the promotion, not in contravention of natural laws. It is the object of societies, Fairs, Schools and Papers, to induce men to observe these laws. That is the object of our association. But it is useless to attempt the instruction of an unwilling, a bigoted, or a stupid mind. It is the part of man to guide his labor by intelligence. Brute labor is not sufficient for the farmer's success. But in order to bring the best minds to the work of husbandry, it must be respectable and honorable to toil. Happily in this country, it is no longer considered respectable not to perform one's share of the toil, and even the drudgeries of life. Even the possession of a great fortune does not now exempt a man, in public estimation, from his share of duty and labor. The greater the trust, the greater the expectation. The man who coolly sits down to gormandize and vegetate is looked on with contempt. A Berkshire can eat more and fattens faster. Among the most grateful signs of the times, is the fact, that it is becoming fashionable to work. The more pervading these correct ideas, the more certain the productiveness and elevation of the farmer's calling. If all labor is honorable, that labor is most so which educes, evolves, creates most from the natural elements, and far more creditable, than that which converts and exchanges products, and perhaps carves out a cruel, an unjust, or an extortionate profit in the operation. That labor should be held most in honor which engrosses most all the powers and faculties of a man, and brings the laborer nearer to the character of a maker and a creator. Surely no toil so nearly fulfils those conditions, as that which is bestowed on the earth, the common parent of us all.

One object in assembling here, is by attrition of mind with mind, by a comparison of the results of our labor, by a free interchange of knowledge, to enlighten, and at the same time increase the results of toil. Our first object should be to wipe away all prejudices. We should come together with open minds, closing them against nothing. A prejudice is often a small object held directly before the eye, but obscuring a great and vital truth. Embody an error in a maxim or a pithy epigram, and it will take a volume to disprove it. I have a neighbor who once picked up the homely adage, that "the swill pail breed of hogs, was the best breed," and he has taken a peculiar pride in making fine pork out of lean skeletons. One of his neighbors raises more pork at half the cost and in half the time. The same man if he was a gun-smith or a shoemaker, would shield himself behind a maxim, if it had a smack of vulgarity about it, and carve out a gun stock or shoe last, with a drawing-knife and chisel, rather than turn in a lathe, a better article at half the cost. Yes, let the farmer when he meets his brethren here, meet to instruct and be instructed, and sever himself from little prejudices, partialities and traditions. If he does not, he will find himself at length as completely bound as the Lilliputians bound Gulliver with their tiny and attenuated threads. Vices and faults in practical life are like weeds, truth like the plant they choke. Error is often like the seed of the thistle which floated by the gossamer furze that covers it, is scattered all over the earth, while truth, like the seed of the most delicious fruit, is precipitated to the earth, by its own weight and worth, and rots where it falls. On one of the blocks in the walls of Abbotsford, that classic memento, at once of genius and the vanity of Sir Walter Scott, a fabric in which the antiquary, and poet, the artist and the historian, have conspired to produce one of the most exquisite pieces of mosaic in architecture, which the world affords, is deeply chiselled this inscription in Latin. I give the original as inscribed but will translate it:

"Virtus rectorem, ducemque
Desiderat. Vitus, sine magistro, discuntur."

"Virtue needs a leader and a guide: Vice is taught without a master." In Latin or in English, the sentiments contain a great and vital truth, that ought to be inscribed on the walls every author, teacher, legislator and farmer in the land.

I know not whether there are any among us, who repudiate all instruction, and close their eyes to all new truths, which come through books, societies, and agricultural papers. If there are any such present, I would suggest to them, that they are setting up their own limited knowledge and experience against the aggregate knowledge and experience of the rest of mankind. Books, Reports, expositions of experiments, repositories of seeds and such exhibitions as you witness to-day, embrace the knowledge and experience of millions. Under the eye of no single man at home can be embraced more than the knowledge and experience of hundreds. There is an old maxim, that it is best to let "well enough alone." It depends upon what "well enough" means. As a maxim for a farmer, it is pernicious I hold in my hand two peaches. They grew upon trees which sprung from different pits of the same original tree. This large blushing richly tinted, melting, thin skinned and small stoned peach, is cultivated fruit. This small, tough-skinned and large stoned peach, is the natural fruit, the "let well enough alone" kind. I hold in my hand, two apples, plucked from the same tree—one from a grafted, and one from a natural branch. One is the cultivated fruit; the other is the "let well enough alone" kind. You perceive the distinction is as marked in the apple as in the peach. These are a type and fit illustration of progress and perfection, in every branch of agriculture. These represent the Berkshire and the Byfield; those the alligator and pike breeds. These represent the South Downs and Bakewells; those the coarse wooled and long legged race. These represent the Durhams and Devons; those the Porcupine and Racer tribe of cattle. These represent the finer varieties, and crops of wheat; those the crop half rye and chess and cockle. These are the product of the lucky man; those of the unlucky man These are thrift: those are unthrift. These were grown under that flood of light which modern skill and science have shed on the subject; those Ham and Shem brought out of the Ark in their pockets. There is just as much difference in farms and farmers. These represent the farms to which your prizes will be awarded; those the farm of my unlucky neighbors which I attempted to describe. These represent the man whose mind is always open to instruction—and absorbs knowledge as the sponge does water; these the man who rejects instruction and despises your exertions. There is just as much difference in the very children of the growing generation. These represent the human Bakewells and Durhams who are destined to grow up enlightened and fully developed men; those the stinted, dwarfed and neglected of our species, whose parents are complacently content to "let well enough alone."

. . . . . .

"In all I have said I wish to impress upon your minds deeply the conviction, that a nation's thrift, well-being and glory, consist in an uniform and general developement. Let every man be an enlightened freeholder. If he will not seek the light, carry light to him—to the darkest recesses in which he may immure himself. We want no mammoth oxen, nor mammoth crops, if they are to be regarded as matchless exceptions, and teach no lesson—if we regard them with the idle wonder with which children gaze on a managerie. We want an all-penetrating impression made of the health, beauty, productiveness and perfection, to which animal and vegetable life can be matured, and the almost miraculous agencies by which human toil can be abridged; if we improve all the faculties which God and nature afford: if we use and not abuse the trust. Our efforts fail if they fail to do this. The people of our whole nation ought to be placed on an elevated table-land of prosperity, opulence and civilization, of which the world hitherto has afforded no parallel. Compared with any nation of Europe, the aggregate of civilization is already in favor of the American people. Tell me not of an empire whose millionth man is a Brougham or a Wellington. Tell me not of learned men and vastly endowed institutions. Tell me not of treasures of science and princely patronage of arts. All these may be, as they have been, the grace and boast of a despotism. That is the most civilized people, of whom each individual is a fully developed man, who understands his duties, his responsibilities and his rights, and that is the most prosperous people where prosperity is most equally diffused. The surest, diversified with a few trees of colossal size, casting their shade over dwarfed and stinted bushes,—compares not with that wide scene of richness, luxuriance and beauty, where all rise in grand and equal proportions, their branches interlaced, supporting and supported."

HAVE YOU NOTHING TO GIVE?

There was once a heathen philosopher of much human wisdom and benevolence. He had not the light of revelation. He knew nothing of a Saviour's love. And though many came to learn of him, he could only teach his followers those truths which the light of Nature can discover, and which cannot give dying sinners any solid hope for eternity. Yet he was loved, all but worshipped, by his disciples. It was their practice from time to time to present him with some token of their affection, and, doubtless, their love prompted them to give to the very best of their ability.

It is recorded that, on one occasion, the disciples of this philosopher were presenting him with various offerings, but one among the rest held back; and, when he could no longer remain silent, his eyes filled with tears, and throwing himself at the feet of his master, he exclaimed, "I am so poor and destitute, I have but one thing I can give you: *it is myself, to serve you the remainder of my days!*"

Reader! I ask you to consider the words of this poor heathen youth. Have *you* a Master who demands, and has a right to your service! You have, though you may not remember him or love him. He infinitely surpasses any earthly teacher—so mighty, that His greatness the heaven of heavens cannot contain—so loving, that "He is love" itself—so full of wisdom that He cannot err—so gracious that He will be a FATHER as well as a Master to his disciples. Now hear his words to you, my reader: "If I then be a Father, where is mine *honor*, and if I be a Master, where is my *fear*?" Have you ever given anything to this heavenly Friend as a token of your love! Have you ever said, as the poor heathen lad, "I have but one thing I can give you; it is myself, to serve you the remainder of my days!" Ah! who can estimate how much is given to the devil! He gets many an hour from the sluggard; many a shilling from the drunkard; many a year from the thoughtless; many an oath from the swearer—and what does he give in return? *Aching hearts, weary heads, empty purses, poor comfortless homes, beds of pain and sickness, remorse, misery*, DESPAIR! Let me, then, ask you again, "Have you given anything to this heavenly Friend?" There is one, and only one thing you possess which He will not reject. It is your *heart*. You are poor, you are so destitute you have nothing to offer; but to you he says, "My son, give me thy *heart*." Go to Him quickly; kneel in his presence; tell him you will give him yourself to serve him the remainder of your days. He will accept you, and not send you empty away, but give you *grace* here, and endless glory hereafter. [Ch. Monthly Penny Mag.

Burial of the Dead.

I thought to meet no more, so dreary seemed
Death's interposing veil, and thou so pure,
Thy place in Paradise
Beyond where I could soar.

Friend of this worthless heart! but happier thoughts
Spring like unbidden violets from the sod,
Where patiently thou takest
Thy sweet and sure repose.

The shadows fall more soothing: the soft air,
Is full of cheering whispers like thine own;
While memory, by thy grave,
Lives o'er thy funeral day.

The deep knell dying down, the mourner's pause,
Waiting their Saviour's welcome at the gate,—
Sure with the words of Heaven
Thy spirit met us there,

And sought with us along th' accustomed way
The hallowed porch and entering in, beheld
The pageant of sad joy
So dear to faith and hope.

Oh! hadst thou brought a strain from Paradise
To cheer us, happy soul, thou hadst not touched
The sacred springs of grief
More tenderly and true,

Than those deep-warbled anthems, high and low
Low as the grave, high as th' Eternal throne
Guiding through light and gloom,
Our mourning fancies mild,

Till gently, like soft golden clouds at eve,
Around the western twilight, all subside
Into a placid faith
That even with beaming eye—

Counts thy sad honors, coffin, bier, and pall
So many relics of a frail love lost,
So many tokens dear
Of endless life begun.

Listen! it is no dream: the Apostle's trump
Gives earnest of th' Archangel's:—calmly now
Our hearts yet beating high
To that victorious lay,

Most like a Warrior's to the martial dirge
Of a true comrade, in the grave we trust
Our treasure for a while:
And if a tear steal down,

If human anguish o'er the shaded brow
Pass shuddering, when the handful of pure earth
Touches the coffin lid;
If at our brother's name

Once and again the thought "forever gone"
Come o'er us like a cloud: yet, gentle spr ght,
Thou turnest not away;
Thou know'st us calm at heart.

One look—and we have seen the last of thee,
Till we too sleep—and our long sleep be o'er;
O cleanse us, ere we view
That countenance pure, again.

Thou, who canst change the heart and raise the dead,
As thou art by to soothe our parting hour,
Be ready when we meet,
With thy dear pardoning words. KEBLE.

[Lyra Apostolica.

[From Hon. J. T. Buckingham's Specimens of Newspaper Literature, &c.]

DR. BENTLEY OF SALEM.

William Bentley was born in Boston, June 22, 1759. He was the son of Joshua and Elizabeth Bentley, and was named William in honor of his maternal grandfather, William Paine, who was a man of some property at the northerly part of Boston. This old gentleman had a strong attachment to his grandchild, attended to his early education, and paid his expenses at college. Young Bentley was early distinguished for his natural talents, and for his uncommon acquisitions in classical and general literature. He graduated in 1777, and was immediately employed as assistant teacher in the Boston Latin Grammar school, where he had been fitted for college; and, in 1779, he was preceptor of the North Grammar school. He was appointed tutor in Greek and Latin at Harvard College, in 1780, and, while bolding this office, he prepared himself for the ministry. On the 24th of September, 1783, he was ordained, as colleague pastor with Rev. James Dimon, over the East Church in Salem. His colleague died in 1788, and Mr. Bentley continued his pastoral relation, alone, with the church, till his death, December 29, 1819. He was distinguished for the position which he took, in the early part of his career,—with his friend and classmate, Rev. James Freeman of Boston,—in favor of Unitarianism.

In 1794, when William Carleton undertook the publishment of the Salem Gazette, he and Mr. Bentley boarded with an old lady,—a relative of Carleton's; and, to assist the young kinsman of his landlady, Mr. Bently was induced to write a summary of news, weekly, for the Gazette. Not long after, Carleton had a long and severe sickness, and, as an act of friendship, he conducted the paper alone. While thus engaged, he opened a correspondence with Professor Ebeling of Hamburg, who was preparing a History and Geography of the United States. The German Professor wanted materials, and Mr. Bentley took unwearied pains to collect and send them to him. He sent all the curious books he could procure, and wrote many letters. It then occurred to him that, by writing a summary of intelligence for the Gazette, he might aid both Ebeling and Carleton, and this was the motive of his labors in that department of the paper; for he was never paid a dollar for his services, which were constantly and industriously continued for near a quarter of a century. The various newspapers, received in exchange for Carleton's paper, Mr. Bentley was accustomed to pack in the neatest manner, and send to Professor Ebeling, with an index to such papers and articles as he deemed most important. In return for such books as Mr. Bentley sent to him, the Professor sent German publications, but no cash transactions ever passed between them.*

Mr. Bentley was one of the earliest members of the Massachusetts Historical Society, and was induced to write for its Collections a History of Salem; but, becoming disgusted with the conduct of one of the publishing committee, (Rev. Dr. Morse,) he abandoned the design after having made some progress. This is to be regretted; for he was minutely acquainted with every interesting incident concerning his adopted town, and retained in his iron memory a thousand facts which he had labored to collect, but which he had not recorded.

Nothing could exceed the labor and activity of Mr. Bentley in his profession, and in every department of social life. He left *three thousand three hundred sermons* and *fifty-six* other manuscripts, of various sizes, some quite large and elaborate, in which he had recorded the events of the passing day, and his observations in philosophy, theology, astronomy, meteorology, geology, and many other branches of science, that, in his day, were rarely attended to by the scholar. He was *expert* in at least twenty-one languages, beside having that smattering of others which arises from a thorough acquaintance with so many. In Latin, Greek, Hebrew, Arabic and Persian, he probably had no rival in this country. He read all the popular languages of Europe, not excepting the Russian. He corresponded with the petty chiefs of Arabia and Eastern Africa; and, it is related of him, that, when the Tunisian Ambassador presented his credentials to our government, no one but Mr. Bentley could translate them. His library contained four thousand volumes, and was the largest and best *private* library in the nation, except that of Mr. Jefferson.

His devotedness to books did not prevent an unusual attention to the concerns of the people of his parish. Besides writing such an immense number of sermons, averaging nearly two a week for thirty-six years, his visits to every member of his congregation were frequent, and his knowledge of all their concerns was such as to enable him to be their best comforter and friend.

Mr. Bentley's cabinet of Natural History was large until the establishment of the Salem Museum, in which he took an active part, induced him to deposite his collection where it would be most useful. As many of his parishioners were ship-masters and sea-faring men, his opportunities for gaining an acquaintance with distant parts of the world were numerous and well-improved; and the Summaries of the Register and the mercantile portion of Walsh's arithmetic, which he contributed gratuitously, show how he used his knowledge. Few scholars wrote so rapidly and so well as Mr. Bentley. We refer to his penmanship, of which his manuscript in Hebrew, Greek and Arabic, as well as in the common characters, are beautiful specimens of chirography. The mass of useful knowledge thus collected he poured out liberally in his Summaries, and in conversation, which he loved, and in which he particularly excelled. The study of so many languages evidently had an unfavorable influence upon his style of writing his vernacular, which, in his latter days, was somewhat obscure, and marred by the use of words, etymologically correct, but not conformable to popular usage.

In politics, Mr. Bentley was strictly a republican, but his writings were not of the stamp to give them currency with the Federal party. As the technical republican was not the powerful party in the State of Massachusetts, however it may have been in the nation, there can be no doubt that his attainments and talents were treated with less regard than if he had belonged to the other party. Educated at Harvard, a tutor in that College for several years, unequalled as a biblical critic and a linguist; if there was honor in an academical degree, he was, undoubtedly, entitled to it; but, while degrees were liberally bestowed on men who had not a tithe of his merits as a scholar, his claims were passed by and repudiated till there was no grace in conferring the honor. In August, 1809, the degree of D.D. was conferred upon him by the Corporation of Harvard; but, if the formality of acceptance was necessary to constitute him a Doctor of Divinity, he was never one of that class by virtue of a sheet of parchment. It has been said that some years before, those who opposed him on the ground of religious sentiment, offered to confer on him the degree of LL.D. (to which, probably, he had as fair a claim as many who receive it,) but that one or two of his friends in the corporation objected to this as insulting to his clerical character, and, of course, the matter was dropped. His will was made a month or two before the doctorate of divinity was conferred, but the tardy honor did not induce him to alter it, and his library, which was his chief wealth, was scattered among other institutions. To the last, however, he cherished a deep interest in the prosperity of his alma mater, as his Diary fully proves; and no one, it is presumed, ever heard him express disappointment or regret at the neglect, which was but too apparent to every one else.

In his editorial capacity, Mr. Bentley was always respectable, though firm. No charge to the contrary was ever brought against him; and, in an attempt to 'draw him in,' when Carleton was indicted for publishing a libel on Timothy Pickering, his political opponents were disappointed. He was a true patriot. He loved his country and her institutions, and never hesitated to say so. He sought no distinction; and, though honored with the personal regard of more than one President, nothing could induce him to ask any favor for himself. When, in 1805, Mr. Jefferson invited him to take charge of what he intended should become a National College in Virginia, Mr. Bentley promptly declined, remarking to his friends, that his people were his wife, and as he could not take them to Washington he would not consent to a divorce. As an instance of his patriotism, it is related that, when the Constitution frigate was driven into Marblehead by three British ships, and fears were entertained that she might be captured, he was performing his ordinary service in the pulpit. Some one informed him of the circumstances, and he instantly stopped the services, announced the intelligence to the congregation, and, remarking that they could worship God at all times, but could save the Constitution only by immediate action, he left the pulpit, he hurried to the fort at Marblehead, reported himself to the commander, and requested to be placed where he could be of service. He was ordered to stand by one of the guns. The danger was soon over, and, returning to Salem in time for the afternoon service he delivered an extempore sermon on patriotism from the text, 'There go the ships!'

In stature, Mr. Bentley was below the middle size; he was even short, and appeared the more so, because he was always fat. At the age of fifty-two, he weighed two hundred and fourteen pounds, though h

CHRISTIAN REGISTER.

Boston, Saturday, October 19, 1850.

CHRIST OUR LIFE.

There is danger of our becoming narrow and one-sided in our religious character. The followers of John Wesley are stamped by the peculiarities of his piety. Some of us would form ourselves by the writings of Channing; others by the life and conversation of Henry Ware. With some, Fenelon is the saint to watch over them in their devotions, while for others this office is performed by Thomas à Kempis, or Baxter, or Dodridge. Now, it is well that we should have these human aids—men of devout thought and warmest piety, to quicken our souls, and keep alive within us the spirit of prayer. But if we confine ourselves to any one type of devotion, by the too exclusive use of any one single writer, we must inevitably become dwarfed, one-sided, and imperfect in our religious life and character. It is only by going to him in whom dwelt all the fulness of the Godhead, beholding him as in a glass till we are transformed into his likeness, that we can ourselves, in mind and heart, expand into the large, comprehensive, and harmonious proportions of a truly Christian growth. We shall not then say, I am for Paul, and I for Apollos; I am for Luther, and I for Calvin, or Wesley, or Fenelon; neither will our sympathies be limited to a single branch of the church, though we shall be most zealously attached to our own, and labor for it as in that part of the vineyard which God has appointed for us, and as that which we believe most in accordance with his word. But as we live more in Christ than in any of his disciples, we shall partake of the largeness of his spirit, and through that find ourselves, in the the highest sense of the words, members of his holy catholic church.

For this reason, we would recommend to those who are intent on leading a religious life, that while they have their one or two favorite books of devotion, they should at the same time make themselves familiar with a great variety of devotional books. They will thus see, that as the abundant riches of God's creative power is shown in the endless variety of minds which he has formed, so the riches of Christ's dispensation is shown in his supplying to each one of these minds the type and measure of devotion best suited to its character and wants. Every variety of temperament, every degree of intellectual advancement and social culture, every period of life, through its perpetually changing perils and desires, finds in him the warning, the encouragement, the instruction, the restraint, the stimulus, the food, the life, comfort, hope and joy, which they most need. As by our acquaintance with the devotional writings of those true disciples of Jesus who stand farthest apart, we are brought into communion with them, our widest sympathies are exercised, our characters are established on the broadest Christian basis, and we shall be saved not only from sectarian intolerance, but from a spiritual poverty and famine which must be the portion of those who receive only that part of our Saviour which comes to them through their particular branch of his church.

But while the course which we have suggested, especially in forming an extensive acquaintance with the best Christians of all sects by their biographies and devotional works, has great advantages, and should not be dispensed with, the principal means of making ourselves acquainted with Jesus, must be through the scriptures, by reading them in a devout spirit, by meditating upon them, and by striving to realize their meaning in our own hearts. There is a lazy, careless way of reading the gospels, and there is a way of bringing our whole minds to the perusal, of giving ourselves up to them, till we feel, as well as understand, their meaning, and our souls vibrate to the living spirit that breathes from them. Then, the words which Jesus speaks to us are spirit, and they are life. We are inspired and quickened by their power. We are lifted up into a higher place of thought and a purer atmosphere of devotion. Little jealousies and sectarian trammels fall from our enfranchised souls, as did the chains from Paul and Silas, when at midnight they prayed and sang praises unto God. We are filled with a holier zeal, and engage in our work with a more generous and unfaltering trust. Christ has become our life, and there is no stint in the fountain from which we draw.

JOSIAH HENSON.

Many of our readers know something of this Numa or rather Moses of the liberated Africans in Canada. He escaped from Kentucky with his family, a little more than twenty years ago. After being in Canada a few years, he became profoundly impressed with the wants of his brethren, some thirty thousand of whom—nearly all of them fugitive slaves, or their descendants—are now in the British Provinces. They were in general destitute, ignorant, and apparently doomed to a wretched condition in the larger villages and towns, to which, from the facilities afforded for menial occupations, they clung. Urged on by a strong desire to improve their lot, his first effort was to draw them away from the larger towns, and induce them to purchase land, and become farmers. Within a few years, large numbers have established themselves in the western district,—at the present time there being not less than 8000 in a circuit of one or two days ride. One of the next things attempted was to build up schools, in the hope that through the combined influence of personal independence—however humble, religious institutions, education and the habit of acting together for important ends apart from the whites, they might be raised to a higher level of intelligence, character, and general well-being. To this noble enterprise, Father Henson has devoted himself. Through the aid which he has been able to obtain, several schools have been formed, and especially a sort of high school at Dawn, their principal settlement.

Owing to the universal poverty, it was necessary that the scholars should be able to support themselves by their own labor, and one great effort of Father Henson has been to make this labor as productive as possible. It so happens that this district abounds in the black walnut. Through assistance derived principally from Boston, they have erected a saw mill in connection with the school, which is now in full and successful operation. It enables them, while clearing the land, to convert the timber into a profitable article of merchandise. Our readers may have seen a notice of the arrival at this port of the schooner Scotia, from the upper Lakes, by the way of the Welland Canal and the St. Lawrence river. It is the first vessel which has come through the Welland Canal to any American port. This made it an event of some little interest; but what gave it a far greater interest to us, was the fact that it was loaded with a cargo of lumber from Father Henson's settlement at Dawn. The cargo contained about 90,000 feet, and is said by competent judges to be the very finest description of black walnut. We visited the vessel a few days since, with more interest than we often feel in any arrival of a foreign ship, for it contains the visible evidence that Father Henson's labors and sacrifices and plans for the improvement of his race, have reached that point of success, which ensures the most beneficent results. After years of wise foresight, but of incessant difficulty, struggle and self-denial, he is permitted to see the beginning of the harvest. The proceeds of this voyage, we understand, will be nearly sufficient to clear the Institution from debt, and there is wanting nothing but a continuance of the same persevering enterprise to make the colony a prosperous and flourishing one.

The whole matter deserves a place in history. For a fugitive slave, simply to form the plan of organizing his fugitive brethren into a large community, and to establish among them those institutions which should raise them to a true freedom and secure for them the best lights of a Christian civilization, would show a large mind and a noble heart. In this case such a plan is not merely conceived, but carried on far towards execution; and when we see a man, with no means but his naked muscles, his steadfast will, and his disinterested spirit, going on without parade, and without noise, struggling with all conceivable obstacles through a series of years, and overcoming all, and laying the foundation for the future improvement and well-being of his brethren, we confess the presence of one who deserves no ordinary respect for wisdom and elevation and force of character. Such men as these are the founders of States. Not always understood in their own day, posterity enrolls them among the benefactors of the race. Be they black or white, they are the noblemen of nature, on whom societies, communities, and States, are chiefly dependent for their progress toward any higher good.

Father Henson is now an old man, and loaded with many infirmities. We rejoice that he has lived to see such fruits from his labors. There is however a vast deal more yet to be done, and we trust that his days and his strength may be continued, and that for years to come, he may be able to carry on the good work so auspiciously commenced.

CONFLICT BETWEEN HUMAN AND DIVINE LAW.

A few weeks ago we prepared an article under this caption. We return to the subject, in order to answer certain questions of Christian casuistry, which, whether at the prompting of a tender conscience or of a captious intellect, are currently put at the present day.

I. Can a person, who regards the national Constitution as in some important particulars at variance with the divine law, take the oath or affirmation of allegiance to it, without violating his conscience? We answer unhesitatingly, Yes. Government and a Constitution are the essential order of society. A constitution from its very nature is incapable of sudden or frequent change, except through violence. Even its hasty improvement in a transient paroxysm of right feeling would be an evil; for its virtual stability, its amendment only by deliberate and maturely considered action, is necessary to ensure for it general reverence, and to protect by its sanctions the rights and interests of all classes of people. A constitution at its formation represents the average moral convictions of the community. At successive epochs of amendment it must needs be brought up to the same standard. But in the intervals, from the necessity of the case, there must be a growth of individual conscience, an increasing desire for something better, an accumulating sense of the need of farther amendment; and these sentiments must needs be the strongest in the minds of the most thoughtful and the most virtuous members of the body politic. Now there is nothing in the idea of allegiance, which excludes these sentiments. Allegiance is not worship, or blind submission. In every covenant that man makes—in every relation of mutual right and duty in which he stands, there is, or ought to be, a tacit reservation of the loyalty due to the Supreme Being. The most solemn indentures of partnership cannot constrain one to become an accessory to his partner's fraud. The conjugal and the filial obligation, sacred as they are, authorize neither complicity nor obedience in aught that is inconsistent with the known will of God. Nor yet does loyalty to a constitution imply assent or obedience to those portions of it, which are believed to be opposed to the divine law. With regard to such portions, the oath of allegiance binds one to make no violent or seditious resistance to them, but to oppose them only in legal modes, through constitutional channels, and in such a way as shall tend, not to dishonor or disallow, but to reform and perfect the constitution as a whole. He who takes this attitude is immeasurably more loyal, and does immeasurably more towards perpetuating the constitution and the peace of the nation under it, than he who professes to regard as perfect and unimprovable the instrument, which on its very face confesses its liability to fall behind the demands of progressive knowledge and conscience, and makes provision for its own amendment.

II. What is the duty of the Christian citizen with regard to laws or constitutional provisions, which he deems inconsistent with the divine standard of right?

1. It is his duty to refrain from assuming such offices, as would directly compel him to execute these obnoxious laws or provisions. He has no right to throw the responsibility upon Government, and to regard himself as the unreasoning executor of higher behests. He is responsible for his own acts; for office-bearing is a matter of choice, not of necessity. But he is not bound to decline an office, which may incidentally, though not probably, impose upon him such functions as he cannot conscientiously discharge. When the exigency occurs,—when he must violate either his conscience or his official obligation,—then the time has arrived for him to resign his office; and his protest is rendered the more emphatic, because connected with the surrender of place and emolument. On the other hand, it betrays an atrocious want of sincerity and rectitude for a man to retain his office, and to evade or violate the law in behalf of his own professed convictions of duty. Such a procedure casts just suspicion, not only on his own philanthropy, but on the cause of which he is an avowed advocate. Official rank and revenue, accruing to him under the existing laws, are rightfully his, only so far and so long as he can conscientiously execute those laws. Were these principles recognised and adhered to, the number of citizens incapable of holding some offices, and from time to time constrained to resign others, would be an authentic measure of the growth of public opinion, and would more than all things else hasten legislative and constitutional reform; while those, who will, as office-bearers, either tamely perform or dishonestly evade what they confessedly disapprove, are clogs on the wheel of reform and progress.

2. It is the duty of the Christian citizen to refrain from forcible and factious resistance to existing laws. This is his duty as a member of the state, which is an institution, not of man, but of God,—in which order is an essential good, in which "the powers that be" have a right to bear away, and in which lawless violence even in a good cause must create tenfold the evil it can avert or remedy. It is his duty to the very cause he has at heart, which can gain ultimate ascendency only through the force of law, but which loses adherents and makes enemies among the friends of good order, whenever it is urged illegally.

3. The Christian citizen is bound, wherein he deems human and divine law at variance, to avow his belief, and to give it full expression in every legal form, by voice and pen—by private influence and through the ballot-box. He must do this without personality, censoriousness or slander, and under the restraints of Christian justice, meekness and love. And in the discharge of this duty, it is his right to be protected, not only in person, but in reputation and social standing, by those whose convictions differ from his.

4. In case the Christian citizen, without his own seeking, finds himself in a condition where the conflict between the human and the divine law is brought home to him personally, where he must violate either the written statute, or his own sense of justice or humanity, it is his duty both to break and to keep the law of the land,—to break it by doing what it forbids or by refraining to do what it commands,—to keep it by yielding himself without resistance to its penalty. It was by this course, that the primitive Christians uniformly obeyed both the precepts which the Apostle grouped together—"Fear God, honor the king." They obeyed God rather than man,—they shrank from no penalty which man imposed for their obedience to God. Similar was the course of the Quakers in England and America almost down to our own times. They were quiet and useful citizens, performing the same functions with other citizens so far as their consciences would let them, and, where conscience said No, taking patiently the spoiling of their goods and the imprisoning of their persons, until by their blameless lives and meek endurance they won from the government, both of the Mother Country and of these States, amnesty for their conscientious scruples. Disobedience to a human government is undoubtedly sometimes a duty; but it is a grave duty, to be performed only in a martyr spirit, and to be surrounded by such accompaniments of meekness, submission and self-sacrifice, as shall give its testimony the entire weight of a devotedly Christian character.

MISSION AT ORISSA.

REV. DR. SUTTON.

We took great satisfaction, last Sunday, in hearing a discourse, in our own pulpit, from Rev. Dr. Sutton, of the mission at Orissa. Dr. Sutton is a veteran in the missionary service, having been sent out more than a quarter of a century ago, by a Baptist Society, from London. For several months past he has been in this country, giving to public assemblies accounts of the mission he has been engaged in, visiting friends and superintending the publication of an important work.

Nothing could be more discouraging than the early fortunes and prospects of the attempt to plant the Gospel at the side of the Temple of Juggernaut. The mission at Cuttack stood out bravely against the tide of idolatry and the pilgrimages of idolators, six whole years, before it was able to claim a single convert. The opposition was prompt, bitter and persistent, and as active among the people as the Brahmins. Dr. Sutton was obliged to wait during this period, living by faith and laboring with a most patient hope. After thoroughly mastering the language, he translated into it the entire Bible, being obliged, in his immense undertaking, to transcribe the whole volume with his own hand, three times. It is proof enough of his fidelity, his judgment and his zeal, that since the seventh year of his mission the cause has flourished to such an extent that it now numbers some sixteen or seventeen native preachers, nearly as many places of Christian worship, and several villages inhabited altogether by a Christian population.

Our meeting with Dr. Sutton in Boston was partly accidental. He accepted our invitation, although coming from a different department of the Christian church, to preach, with a great deal of willingness, courtesy and kindness. His discourse was an admirable one in every respect, presenting a succinct narrative of his efforts and an eloquent argument for the general object. Judging by the evident signs of interest, the congregation received him with delight and gratitude. We can rarely recal a service that has given us more unmixed satisfaction. It certainly seems reasonable, and more than reasonable, that fellow-believers of different names should know more of one another's ways of doing good, learn to judge each other's motives fairly, cherish respect for each other's methods, and thus draw into closer harmony of one fold and household, for the general establishing and spreading of the kingdom of Christ. However earnest and devoted in our domestic exertions to evangelize the world, we can hardly afford to contemplate with a placid indifference, much less with cool contempt, the sublime spectacle of consecrated heroism presented in modern missions. As we looked at this simple, unassuming servant of the cross, and reflected how he had toiled out those six years of utter fruitlessness, so far as the human eye could see, and twenty more of slow and often baffled success; how, season after season, he had seen the vast multitudes of pilgrims, flocking from a distance of hundreds of miles, to the terrible sacrifices of idols, not one of them listening for a moment to his message of love,—and how he had often gone back alone to his solitary residence, after witnessing the spirting blood and brains of human victims under the car of the false god,—we could not but think how narrow and how poor is the conceit that can pretend to scorn disinterested lives and triumphant sufferings like his, because they are manifested on a different field, or under a different theological standard from our own. We wish him a safe voyage to his precious charge on the shore of the Bay of Bengal; and we wish the church of Christ the fulfilment of the promise which he chose for his text, "The whole earth shall be filled with the glory of God."

POWER OF THE HUMAN VOICE. In speaking of the range of the human voice, the editor of the *Medical Times* says:—There are about nine perfect tones, but 17,592,186,044,415 different sounds; thus, 14 direct muscles, alone or together, produce 16,383; 30 indirect muscles, ditto, 173,741,823, and all in co-operation produce the number we have named; and these, independently of different degrees of intensity.

[For the Christian Register.]

The Missionary Duties of Unitarians.

NO. 2.

Whatsoever we determine to be the appropriate field of our immediate labor, in entering upon it with our utmost vigor, we are never to forget that the world is the field. We are earnestly to watch, and pray, and labor for the coming of that hour, when we shall perform our duty in Pagan lands. We are not to lose sight of the condition of our Jewish brethren, of whom Christ came, who is over all blessed of God forever; and who have therefore an especial claim upon our sympathy and regard. The darkness which shrouds the lands where Romanism prevails, calls forth our sympathy as Christians and Americans. All these and other fields of labor we should continually hold in view, and seek to prepare ourselves for their occupancy, as God shall raise us up men to enter upon them.

But especially should our attention be steadily and immovably fixed upon the great valley of the Mississippi and her tributaries. In the young and gigantic West, the power of our great Republic is fast centering. Here population is increasing with wondrous rapidity; the people of many lands, and of all parts of our own, intermingling and contributing the elements of new phases of human character.

Our opportunity for successful labor here, is decidedly in the present hour. While the elements of society are yet unmingled and unsettled; while by newness of association and opportunity the mind is stirred to unusual activity; while new fields of enterprise suggesting whole classes of new ideas, open the mind to the favorable examination of new opinions on all subjects; while the independent action of the individual mind is not yet merged in the constantly increasing ramifications of social ties; while men building new houses, entering into new mercantile enterprises, clearing new fields, and forming new associations of all kinds, are prepared to adopt new opinions and build new churches;—our religious opinions are most likely to obtain a favorable hearing, and this we believe to be all that is necessary to their adoption. But with every year of delay our task becomes more difficult. Family, social, and religious ties become formed, the interests of communities become intermingled, and their members mutually dependent. Orthodoxy fulminates its thunders from ministers established in the affections and confidence of the people; and those who are in its bonds are easily withheld from examination. And thus the difficulty of obtaining a hearing continually increases. Already it is far more difficult to gather audiences for Unitarian preaching on the Ohio, than on the Mississippi; and in this, the present land of promise, our prospects must continually become more and more darkened, unless we instantly and vigorously avail ourselves of the opportunities they now offer us.

The plan of occupancy which seems to me most feasible, and most readily suggested by circumstances, I will now proceed to detail. In every river town containing a population of from one to two thousand inhabitants, we should aim at the establishment of a minister. We should not be deterred from this course, although we may not know of a single person of our faith resident in it.

We should have so profound a conviction of the superiority of our Religious views, in their adaptation to the great wants of the human soul, that we should present them with the confidence of the early Apostles in their labors among Jews and Gentiles. In every town of the above mentioned population, on the Ohio, Illinois, Mississippi, Missouri, and other Western rivers, the Gospel of Christ as we understand it, should be,—why should I not say *must* be,—presented; and efforts made to establish societies, and to build churches.

Each of these towns could thus be made a centre of missionary action; its influences spreading everywhere into the neighboring country. The ministers being within each other's reach, could advise with, and aid each other in their operations. For occasional, special purposes, a number could be collected to one point, and thus those natural and healthful agencies exerted, which are calculated to arrest attention, to awaken inquiry, and to strengthen faith.

Neither, however, should we lose sight of the large towns of our Middle States; though from their more settled condition, and the length of our delay, our work will encounter more difficulties in them. But truth is powerful, and can overcome all obstacles. The many cities and towns upon our Northern lakes offer fairer opportunities; these are rapidly growing, and should command our earnest attention; the voice of our faith should be speedily uplifted in them all. If we have not two thousand Unitarian ministers and societies West of the mountains within twenty years, the fault will be at the door of Eastern Unitarians. I speak not rashly; I present but the calm, deliberate convictions of observation and experience.

But it is not easy to convey to the minds of those, who know the West only from books and maps, the demand for laborers, and the prospect of success that lies before us. I fear that this whole matter lies but dimly in our best Eastern minds. I fear that many who are profoundly desirous of doing their whole duty in the service of their Master, and who are calculated to lead public sentiment in relation to religious labor; are excluded from any right appreciation of Western opportunities, by the peculiarities of their position. Residing in a thickly settled country of small extent, in which they are accustomed to behold the whole strength of Unitarianism concentrated; Western distances bewilder them and spread a character of vagueness and unreality over the whole subject in their mental vision. If they could but distinctly realize the idea that the day will come, when Illinois, for instance, will be as densely populated as Massachusetts; and that there is no reason to be deduced from the character of Unitarianism, and its adaptation to man, why it should not prevail as extensively in the one State as in the other; they would enter into a mental position which would enable them to act effectively in the great missionary enterprise required at our hands. But personal observation is necessary to clear conceptions of this character. The evil which I deprecate can scarcely be removed by verbal representations. In view of the exceeding importance of the subject, I trust that I shall not be considered intrusive, if I speak plainly, and suggest to our ministers in Boston and its vicinity the inquiry, whether it is not desirable that they should see these things for themselves. Cannot Parishes spare them, now one, and now another, to travel in the West for two or three months in the performance of missionary duty? Will not their own minds,—and consequently their parishes,—by new contacts and the new developments they will produce, be gainers by the movement? And above all, will not our most holy cause, for which we should be ready to sacrifice all things; will it not thus be fostered abroad, and, by reaction, at home! Thanks be to God, we have earnest, able, devout spirits in our ranks, who are capable in this manner of doing a noble work in the service of the divine Master.

I cannot but rejoice in perceiving how they will revel in the enjoyment and exercise of their strength, when temporarily freed from the inevitable trammels of home. I am almost tempted to address them by name, to call upon them to come forth, and do, and rejoice, and obtain new life for home duties. Better shall their strength be restored and increased by such labor, than by summer recreations in their own hills.

But not here would the effects of their work,—rather should I say of their play,—not here would they end. Everywhere would they find immortal children of God rejoicing in the acceptance of their views, and thus increasing the flocks of the Saviour. Rejoicingly upon their return would they inform their parishioners that the Kingdom of Heaven is at hand, and would enlist their sympathies and their aid in the great work of Western Missions. I wield no pen for flattery. But I know that Eastern Unitarians need but to be shown that their money can aid in the progress of the cause of Christ, to contribute it with unexampled liberality.

But it is not much money that we want; the West is very nearly in a condition to support her own ministers, and to build her own churches. Western settlements, through the unequaled richness of the soil, improve with a rapidity to which history furnishes no parallel. Let a man settle in almost any of our Western towns to-day, and pursue a course of honest industry, guided by a fair degree of business sagacity, and ten years will hardly have elapsed before he gains a comfortable competence. In the country he will own a good farm, or in the town a good dwelling; and will be enabled to command in profusion the comforts of life. Of course, Church buildings are erected, societies enlarged, and minister's salaries increased, with the progress of communities. Some aid from the wealth of the East will be wanted at the outset; but never should it be expended for the support of men, whose feebleness in the ministry would preclude them from earning a subsistence by their own labors in any community. Such is often the case with Orthodoxy in the new locations of the West. There are many instances in which the mental poverty of the minister, rather than the want of means in the community, obliges him to receive a portion of his support from missionary organizations.

What we want, then, is men rather than money; genuine, vigorous, stirring men. How shall we obtain them? I shall endeavor to answer this question in my next number.

M. D. L.

[For the Register.]

The Fugitive Slave Bill.

Dear God, who art so very calm—
All seeing and so patient still,
Fill me with calm before thee, root
From out my heart the germ and shoot
Of narrow sight and selfish will.

And though my heart impatient beat
And bitter tears I stem within—
May I recall that life to-day
Of pitying Christ, which seemed to say
The saddest of all griefs, is sin.

O patient ones that sadly toil
Where bleeding feet before have trod—
The oppressor and the oppressed are here;
I know you choose the weight, the fear,
The stripes above the awful rod.

We talk of sorrow, talk of death—
Old signs for old things—all unmoved;
Who bears about a deadly grief,
An inward hurt, with no relief,
He only grief and death has proved.

What wonder if men sometimes doubt
If God be in his heavens or no!
The lightnings open them—but still
And fine, the motions of His will
That keep true balance, flit in veins below.

No little thing that seems to live
Its poor mean life, a creeping clod,
But has a hope, for its brief hours,
A joy perhaps more fine than ours—
A something it may keep, from God.

In silent ways God evens all;
All silently the mean He brings
Up to His own transcendant height;
All silently with inward blight
He shrinks oppression's evil springs!

But go not thou with truth like this
To the poor thralls of grief and fear—
Till thou hast labored well and long
To heal their wounds—to right their wrong,
And won the noble right to cheer!

And who may fold his lids and hands?
You, if the airs free motions breed
No joy in you; if you may vaunt
To live without a hope—nor want
Man's comfort in your bitter need.

Our rivers from their mountain springs
Glimmer and broaden to the sea—
But ever as they stream along
Warble their noble mountain song
To meadow lily and tulip tree.

Forget your native hymn—alas,
And be to earth's warm breast as dead!
Or breathe one breath of Freedom's morn—
One blast upon her mountain horn—
And let men know where you were born and bred!

No narrow policy—O no,
East, West, North, South alone to suit—
No chartered wrong—no fixed fact lie!
No mean to-day's expediency—
Seed of to-morrow's bitter fruit!

O not beneath God's light, forego
Your birthright in our dear-bought land,
Your freeman's reverence for the free,
Your freeman's faith in liberty,
Your freeman's unslaved soul and hand!

And if man bids you darken life,
Quench hope—and seize what God's love gave,
Leave the poor serpent to his hiss—
Do aught, be aught—but be not this!
Far rather be a *Southern* slave!

W.

HUMAN FREEDOM.

Our accountability implies our freedom; our consciousness of merit and of demerit indicates a conscious ability to have been or done otherwise than we have. Yet where lies our freedom? Free agency, in its literal sense, cannot be affirmed of man. The active powers are in subjection to the will. We cannot do, as moral agents, that to which the will consents not, or omit doing what the will commands. Physical compulsion or restraint forms the only exception to this law, and that an exception unseeming rather than in fact; for the forced act or abstinence is confessedly destitute of moral character. But is the mind free? The will is manifestly under the power of motives, and can resolve not against them, but in accordance with the strongest. It is impossible for a man to obey an inferior motive,—to take the one of two or several causes, which he has the least inducement to take. Even should he do this for the sake of showing his independence, the pride of independence is manifestly for the time being the strongest motive. We are not conscious of making or modifying motives. They are present to the soul at the moment of action; and in their laboratory the will does not preside. We have never cherished a volition, which was not forced upon us by the nature of the case,—by the relative strength of conflicting motives at the time of volition. But what is motive? It is love, stimulated by nearness or attainableness of its object. A prevailing motive is the expression of a ruling love. The strongest motive represents the strongest affection, which is concerned with the case in hand. The condition of our emotional nature at any given time determines what motives shall have sway; and, if A's emotional nature is widely different from B's, no sameness of outward circumstances can present before them the same motives with the same relative strength. We ask then, is love free; or has that also its invariable conditions and unbending laws? The latter most manifestly. Its condition is mental familiarity,—its law is continual conversance. The adoption of the mind precedes the love of the heart. That, on which we fix the mind intently and prolongedly, if disliked, becomes tolerable,— if indifferent, desirable,—if the object of passive complacency, that of active choice. On the other hand the object, once fondly cherished, if in any way divorced from contemplation, becomes estranged from the affections.

Now is it not at this point that our freedom is to be sought? We can govern our attention, direct our trains of thought, fix or detach our minds with reference to whatever beings or objects are candidates for our love. We are not free agents,—we have not free wills; but we are *free* thinkers. It is within our power to check the flow of reverie, or to float on its current,—to chase away or to welcome the phantoms of evil,—to let thoughts of duty, responsibility and heaven flit across the theatre within and glance away, or to detain the celestial guests with cheerful welcome and cordial hospitality. We are then most free, when we least seem to act, in our retired and self-communing hours, in our seasons of musing, reflection and devotion. It is then that the spirits come and go at our bidding. Those that we make familiar spirits fasten upon our love, shape themselves into motives, control the will and govern the life. Those that we exclude return less and less frequently, and knock more and more faintly at the door. Thus we are what we make ourselves by the voluntary and habitual direction of our thoughts, or by the direction which we too often tacitly permit them to take under the leading of other minds or outward circumstances.

Hence the intense stress laid in the Scriptures on the keeping of the heart,—the government of the thoughts. Attention is the primal duty of the religious life. As such it is recognized by our Saviour and his apostles. The prodigal son comes to himself, before he goes to his father; and continuous reflection on his former and his present condition is the source of his contrition. In the parable of the sower, the seed dropped by the wayside, and that which fell upon the stony ground represent different classes of inattentive hearers, while the prepared and genial soil typifies the retentive and reflecting mind, without which the very seed-corn of heaven can bear no harvest. How frequently does our Saviour reiterate that proverbial form of calling attention, "He that hath ears to hear, let him hear!" "Take heed," is an emphatic form of words employed by him, we cannot say how often, with reference to every leading item of doctrine and duty. The historian of the infant church can find no better way of designating the conversion of the people of Samaria, than to say that "they with one accord gave heed unto those things which Paul spake." The great effort of the apostles was to enlist the attention,—to gain for Christian truth a lodgment in the minds of their hearers. Their preaching seldom appeals directly to the affections, and has but little in it of what we call pathos. Nor yet does it often address the will. Its great aim was to secure deliberate consideration and reflection; for they well knew that the facts and truths of the gospel, if only received and pondered, must needs work by love, purify the heart and overcome the world.

FUGITIVE SLAVE LAW.

We have read in the Boston Courier three articles, temperately written, in which the object of the writer is to show, first, that the new Fugitive Slave law is constitutional, and secondly, that there is nothing in it which should render it "infamous." We are not competent to discuss the first of these points, but are inclined to yield to the arguments in the Courier. As to the second point, "infamous" is not a word that we often apply; but there are, it seems to us, considerations of very great weight which make the new law peculiarly obnoxious to us, and to all who are conscientiously opposed to upholding slavery.

So long as we consent to live under the constitution and enjoy the advantages which it secures to us, we must allow our legislators to pass all the laws which are clearly required by the constitution, however unpleasant they may be to us personally. We must either allow such laws to be passed, or give up our allegiance to that which is the supreme law of the land. Now, on account of the immense evils, social, political, and moral, which must inevitably result from a subversion of the constitution, we are ready under it to submit to any laws which it distinctly requires. If in connection with an institution to which we are conscientiously opposed, laws are required by the compact on which our government rests, so far as they are thus required, we must, however unwillingly, allow them to be passed, and our national legislators must aid in passing them.

But here the constitutional obligation ends, and the moral obligation comes in, and imperatively forbids our going, or authorizing our public agents to go, a step farther. So far as by the original compact we are positively bound to allow to slaveholders certain rights, so far our allegiance to the constitution constrains us to yield. But that is all. And precisely at that point we are thrown back wholly on our conscientious convictions, and forbidden, by the most binding of all considerations, to give our assent to one law, penalty or provision more, for the support of slavery.

Judged by this rule, which is in accordance with the ethical code of the severest legal principles, how shall the fugitive slave law be regarded? It is nothing to say with the writer in the Courier, that its provisions are all constitutional. Are they all *required* by the constitution? That is the essential question. And if any of them are not required by the constitution, are they of such a character as to render the law peculiarly offensive to the people of the free States? These are the questions which we wish C. and other able supporters of the law to answer. In the mean time, we shall give to them such an answer as we can, with the aid of the highest constitutional authorities.

During the last session of Congress, Mr. Webster proposed in the Senate, though he did not urge its passage, a bill for the recovery of fugitive slaves, which he had very carefully prepared with the advice and assistance of one of the most eminent judges of the Supreme Court of the United States, which bill, drawn up with so much deliberation by constitutional lawyers of the highest distinction, may be presumed to contain all the provisions for the recovery of fugitive slaves, which under a fair legal interpretation are positively required by the constitution.

Now if Mr. Webster's bill is all that is required by the constitution, and his authority supported by that of Judge McLean, is enough to satisfy us that it is so, then all the additional provisions and requirements of the new law, are so many gratuitous concessions to slavery,—so much over and above what is demanded by the constitution.

Now what are these *gratuitous* concessions which have been made?

In the first place, the officers appointed to apprehend an alleged fugitive from slavery, have authority, (Sect. 5,) "to summon and call to their aid the bystanders, or *posse comitatus* of the proper county, when necessary to ensure a faithful observance of the clause of the Constitution referred to, in conformity with the provisions of this act; and all good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required, as aforesaid, for that purpose."

In the second place, the right of trial by jury, which is secured by Mr. Webster's bill, and which has been considered among the most sacred of our legal rights, is by the new law given up, and any free citizen, seized under its authority, is robbed of the security offered by a fundamental principle of law.

In the third place, it is enacted, (Sect. 7,) that any person who "shall aid, abet, or assist such person so owing service or labor as aforesaid, *directly or indirectly*, to escape from such claimant, his agent or attorney, or other person or persons legally authorized as aforesaid; or shall harbor or conceal such fugitive, so as to prevent the discovery and arrest of such person, after notice or knowledge of the fact that such person was a fugitive from service or labor as aforesaid, shall, for either of said offences, be subject to a fine not exceeding one thousand dollars, and imprisonment not exceeding six months, by indictment and conviction before the district court of the United States for the district in which such offence may have been committed, or before the proper court of criminal jurisdiction, if committed within any one of the organized Territories of the United States; and shall moreover forfeit and pay, by way of civil damages to the party injured by such illegal conduct, the sum of one thousand dollars for each fugitive so lost as aforesaid, to be recovered by action of debt, in any of the district or territorial courts aforesaid, within whose jurisdiction the said offence may have been committed."

By this new law, then, we, over and above what the constitution requires, oblige our citizens actively to assist in the apprehension of the poor creature who has had the temerity to flee for his freedom; we give up to those who come among us as slave-catchers, what we give up to no one else, the most sacred of all our legal rights, the right of trial by jury, where personal liberty is concerned, and we subject ourselves to heavy fines and to imprisonment among felons for an act which most of us regard as an act of common humanity and of Christian mercy. These are enough to make the law extremely odious and offensive to us, and to fill us with sorrow and regret that it should ever have been passed.

If the new law is not carried out, it must be because the public sentiment is so strongly opposed to it, that magistrates dare not enforce its penalties; and it is a most dangerous lesson for legislators to teach, that the will of the people can, by any other than constitutional methods, set aside the authority of law. If on the other hand, the attempt is earnestly and resolutely made to enforce its provisions on the hundreds, if not the thousand fugitive slaves who are now in this state, while, as must be the case, hundreds of our own enlightened and Christian citizens are subjected to its penalties and imprisoned with thieves and burglars for what they and the majority of our people regard as an act of Christian duty, there will be such a storm of civil commotion, such outbreaks of moral indignation, and such deeply and strongly cherished feelings of repugnance to the law of the land, as we have hardly dreamed of in our political history.

We do not, however, apprehend this result. We suppose that the law will seldom, if at all, be enforced. And then its inefficiency will teach our people the dangerous lesson of which we have spoken, and we shall have the questionable satisfaction of feeling, that the moral convictions of our people are offended and their respect for law impaired by legal provisions, which are not only purely gratuitous on our part as concessions to those who uphold slavery, but which can be of no practical use even to them.

Notices of New Publications.

STATISTICS OF AMPUTATIONS AT THE MASSACHUSETTS GENERAL HOSPITAL. By George Hayward, M.D.

This is a pamphlet which contains in a tabular form, conveniently arranged for reference, an account of all the amputations on large limbs, that have been performed at the above named Hospital, since its establishment. The tables are arranged so as to show at a glance the name and age of the patient, the disease or injury, the character of the operation, the result, etc. It appears that 146 amputations of large limbs have been performed on 141 patients, of whom 32 died. At the close of the pamphlet, Dr. Hayward says, speaking of anæsthetic agents:

"It is well known, that it was at this hospital that these agents were first successfully employed in general operative surgery; and so entirely satisfactory have been the results, that no operation of any importance is now performed there, without the patient being previously rendered insensible to suffering by these means. It may not be amiss to add, that no fatal effects have followed their administration, nor has any serious ill consequence in a single instance ensued from it."

PEBBLES FROM THE SEA SHORE. By a Father. Philadelphia: D. Appleton & Co. 1850.

We can recommend this as an excellent book for children. It is composed of a series of animated controversies between a father and his young daughters in a succession of visits to the sea-shore. As much information as the listeners are presumed to be able to take in respecting the ocean is thus imparted in an agreeable form, and the whole impression left upon the mind is one of religious admiration and love.

News from the Churches

SOUTH BOSTON.—Rev. Mr. Lippitt of South Boston has given notice to his society of his intention to relinquish the charge of his pulpit on the first of January.

CALAIS, (ME.).—Mr. Thomas S. Lathrop, late of Northumberland, Pa. has received and accepted an invitation to preach at Calais for a year.

The Autumnal Convention

AT SPRINGFIELD.

TUESDAY EVENING, Oct. 15th.

The Convention was called to order by the Rev. Calvin Lincoln, at half past 7 o'clock in the Unitarian Church, in the presence of a large and waiting audience; and, after a temporary organization, the services of the evening were announced. Prayer by Rev. James Thompson, D. D., of Barre. Sermon by Rev. Ephraim Peabody, D. D., of Boston, from Mark ix. 24, "Lord I believe; help thou mine unbelief." The subject was Imperfect Faith. He took the subject as being one of most practical importance at the present day. He described its nature, its influence on morals, on the intellect, and on society, and concluded with suggesting some of the remedies.

WEDNESDAY MORNING CONFERENCE.

The Conference Meeting appointed at half past 7 o'clock, for prayer and religious conversation, was well attended. It was opened with prayer by Rev. A. B. Fuller, of Manchester, N. H.; and exercises of a highly religious and devotional character were continued till 9 o'clock, the hour to which the Convention had adjourned.

REV. G. G. CHANNING, spoke on the subject of the discourse preached by Rev. Dr. Peabody, on the evening previous. He was highly gratified and interested with the truths it exhibited in so clear and beautiful a manner. But he wished to say a few words touching the prevailing skepticism of the times. He took a more cheering view, and thought there were many green spots in the world where Christian faith exerted its legitimate influence and power. He mentioned some instances of the power and activity of this faith that had come under his own observation; of a poor woman who had lost her children, and had, under circumstances of affliction and trial, exhibited its sustaining power; and of a young woman who is now lying on a bed of death, expecting to depart and be with Christ. He said the way to promote and increase this faith, is to educate children under its influence; he lamented the general neglect of this duty on the part of parents, and, said he, "let children be educated for heaven, and we shall not hear this complaint of the want of faith in the world."

MR. G. W. WARREN said he believed it was true, as the preacher said last night, that the most interesting and impressive sermons were those which made us feel a sense of God's presence; of his providence over us, and the nearness of his spirit. He thought these conference meetings calculated to produce this conviction. He alluded to the remarks of Mr Channing about educating children in the Christian faith. But, said he, "How are we that have passed the age of children to obtain and strengthen this faith!" He believed what we needed in order to produce this increase of faith was *private meditation, study* and *prayer*.

Mr. PRENTISS, of Keene, N. H., spoke of the sin of ingratitude, and forgetfulness of God. He had lately been made to feel very sensibly the all-sustaining and protecting power of God, while on a voyage on the ocean, and especially during a storm. He thought a contemplation of this subject calculated to strengthen our faith.

After these remarks of Mr. Prentiss, prayer was offered by Dr. Howard, a lay brother of Boston, and further remarks were made by Revs. Mr. Nute, of Scituate, Dr. Allen, of Northboro', and Mr. Osgood, of New York. The Conference was closed with prayer by Rev. Dr. Parkman, of Boston.

THE CONVENTION.

WEDNESDAY FORENOON SESSION.

The Convention was called to order at 9 o'clock, and the nominating committee reported the following list of officers, who were accordingly elected:—

Rev. F. PARKMAN, D.D., Boston, *President.*
J. H. WELLS, Esq., Hartford,
Rev. S. WILLARD, D.D., Deerfield,
SETH LOWE, Esq., Brooklyn, } *V. Pres.*
Rev. ALEX. YOUNG, D.D., Boston,
" RUFUS ELLIS, Northampton,
" R. P. CUTLER, Portland, Me. } *Sec's.*

It was voted that the Rules and Regulations of previous Conventions be adopted for the government of this Convention.

Rev. Dr. OSGOOD, (Orthodox,) and Rev. Mr. SEELY, of Springfield, and such other clergymen of the different denominations as might be present, were invited by a unanimous vote to take seats in the Convention. Dr. Osgood briefly responded to the invitation, expressing his thanks for the courtesy.

Rev. Dr. MASSOCH, of Hungary, a clergyman of the Unitarian faith, was also invited by a unanimous vote to take a seat as a member of the Convention.

The Committee of Arrangements then submitted the following resolutions for consideration and discussion:

1st. *Resolved*, That, to secure the legitimate influence of our religion on the heart and life, it is specially required that those primary truths of the Gospel, which unfold the spiritual wants of our race, and the way of deliverance, and a divine life through Jesus Christ, be more distinctly asserted and vindicated.

2d. *Resolved*, That, while the intense worldliness of the times and the excitability which distinguishes the American people, call for an active interest in divine truth, on the part of our Laymen, the intellectual standard of the period, and growing skepticism and indifference to Christian institutions, demand the most thorough culture and entire devotedess in the ministry.

3d. *Resolved*, That the constant and rapid increase of this nation in territory and numbers, opens before us a vast missionary field in which, with all Christian sects, it is our equal and immediate duty to be actively engaged alike for the interests of our fellow-men, for the life of our churches, and to secure unity of action in our denomination.

4th. *Resolved*, That, as a distinguishing characteristic of our denomination has always been, to seek for the elements of pure Christian truth, and to enforce their direct application to human life; we feel it to be our duty, at the present time, to authenticate the principles of Christian faith, by Scriptural study, by intelligent inquiry, and by practical piety, and thus to meet the skepticism, the indecision, and the worldliness of our times.

5th. *Resolved*, That while we gratefully remember the labors of a faithful father in the ministry, Rev. Elijah Dunbar, of Peterborough, and the active zeal and philanthropy of a younger brotner, Rev. Mr. Perkins, of Cincinnati, who have passed on from their earthly life, we have cause of rejoicing, in view of our present need, that during the past year no active minister of our Christian connection, with a single exception, has been removed by death.

The first resolution having been stated by the chair,

Rev. Dr. FARLEY, of Brooklyn, N. Y., addressed the Convention. He thought this resolution exceedingly appropriate to the time, and in keeping with the growing wants and feelings of our people. We seem to have reached a new epoch in our history. The time was when the doctrines in controversy between ourselves and others occupied almost exclusive attention. He did not believe the period of controversy had entirely passed, and it never would pass till the truths of Christianity are enthroned in every heart, and the high and holy spirit of these truths are felt and seen in the life of the world.

The resolution meets the necessity of the times. While we rejoice that there is a deeper religious spirit pervading the minds of our people, we cannot shut our eyes to the fact that there is a worldly-mindedness and selfishness, at worst, which greatly retards the influence and progress of our faith; there are indications of a tendency towards practical unbelief. The remedy for this will be found to consist in the more faithful application of the primary truths of the gospel. He was not disposed, however, to take a desponding view of things. The circumstance mentioned by Mr. Osgood this morning in the conference meeting, respecting the observation of Dr. Massoch, of Hungary, was an encouraging one, that in the great city of New York, where there are so many interests engaging the attention of men, he should have been impressed with the religious reverence in our churches on the Lord's Day. It has been estimated that but a third part of the population of that great city are gathered into the churches, and the inference has been drawn that the remainder are given over to infidelity. But all this did not discourage him. Among these he had no doubt there were many tender hearts longing to know the truth, and it may yet be the privilege of the Christian ministry to be the means of bringing them into the Church of Christ. He could not believe, that under the power of Christian institutions, they could be hopelesly given over to the gods of this world. The time has come when the truths of Christ's religion must be pressed home, so that they shall quicken the conscience, and lead to a divine life in Jesus Christ. In this work the spirit of God is essential to us—without it we can do nothing. But by its divine and holy aid, it will go on until the religion of the Lord Jesus Christ shall be understood and brought home to every heart.

Rev. Mr. BELLOWS, of New York, next addressed the Convention. He regarded the language of this resolution as very extraordinary. Taken on the face of it the language expresses only what every one believes; but there is a meaning in it that lies deeper than that. It means that under the influence of the science and philosophy of the times, we have been seduced into a neglect of the primary truths of the gospel. We discover that these speculations of philosophy are not the weapons with which we are to fight the battles of the Lord. We have been too much given to generalizing; we have set out with other truths, and undertaken to show how Christianity is to be reconciled with them. We have presumed too much on accommodating Christianity to other received speculations. Instead of making the gospel the great starting point on the theory of life, we have made other starting points, and brought our Christianity in to form a part of our Theory of the divine life.

Mr. Bellows said he intended no reflection on any of his brethren. He was perfectly willing to confess his own share of guilt in this matter. He appealed to the universal feeling on this subject. Is there not a strong conviction in the minds of many that we need to give greater attention to the primary truths of the gospel, to come and sit at the feet of Jesus, and learn the first lessons there! Is there not a conviction that this philosophical method of preaching, is not the way to preach the gospel; that it is not this we need so much as a strong exhibition of the fundamental doctrines of Christ for the salvation of the world! He thought there was such a conviction. He liked the language of the resolution that to secure the legitimate influence of our religion on the heart and life, it is specially required that those primary truths of the Gospel which unfold the spiritual wants of our race, and the way of deliverance, and a divine life through Jesus Christ, be most distinctly asserted and indicated.

[The conclusion of Rev. Mr. Bellows' remarks, and a further report of the discussion of the Convention, will be given next week.]

GENERAL INTELLIGENCE.

A public meeting was held in Faneuil Hall on Monday evening last, to take into consideration the nature of the new Fugitive Slave Law and our duties with regard to it. The meeting convened pursuant to a call, which has lately appeared in the newspapers, signed by the Hon. Josiah Quincy and many others. Charles Francis Adams of Quincy was chosen chairman of the meeting. Prayer was offered by Rev. Dr. Lowell. Mr. Adams then addressed the assembly in a speech of about a quarter of an hour. The following according to the Evening Journal was the conclusion of his speech:

"The issue of such a struggle could not long be doubtful. The moral power that resists a cruel and inhuman requisition, will, if it cannot evade the obstacle, inevitably go over it, and woe be to those false counsellors who shall have prompted the lesson of disobedience to others who may, with worse intentions, copy in other cases the dangerous example!

Fellow citizens I advise no measure of violence or excess. But I earnestly pray that you may consult to-night upon such a course of measures as shall give effective security to the houses of many of our citizens whose hearts have been filled with anguish; and above all, that you nerve yourselves to the duty of laboring without ceasing for the repeal of this odious law. Even though it were shown to be of no effect, from the very impossibility of inducing our citizens to execute its shameful provisions, it is yet a stain and a disgrace to the statutes of a free people, which should as soon as possible be wiped away."

The meeting was next addressed by Frederick Douglass. After this a long letter was read by R. H. Dana, Jr., Esq., from the venerable Josiah Quincy, who was unable to be present. The letter contained a historical sketch of the law of 1793 in relation to Fugitive Slaves, and presented Mr. Quincy's view of the effect of the present law. The alarm with regard to it, he considers groundless. He thinks there is no danger that Southerners will undertake to enforce this law in Massachusetts. They understand too well the universal feeling upon the subject in our community to attempt it. The reading of the letter was frequently interrupted with applause. Mr. Dana then read the following resolutions, which were unanimously adopted:—

Whereas the recent act of Congress, known as the Fugitive Slave law, has caused great anxiety among our fellow citizens of color, driving some of them from their homes, and leaving others in a state of doubt and terror, incompatible with the power of enjoying in safety and tranquillity their natural rights and the blessings of life, which are guarantied to every individual by the Constitution of Massachusetts: and whereas we have assembled here, in Faneuil Hall, at their request, to consider the condition of the Fugitive Slaves and other colored persons of the city, under said law, and have deliberated and counselled together:

Resolved, That our moral sense revolts against the new Fugitive Slave law, believing it to involve the height of injustice and inhumanity, since it violates the Golden Rule of Christianity, of *doing unto others as we would have them do unto us*, and the command of God himself, uttered from Mount Sinia, "Thou shalt not deliver unto his master the servant that hath escaped from his master unto thee."

Resolved, That as citizens we denounce this law as contradictory to the Declaration of Independence, as inconsistent with the purpose of the Constitution of the United States, which was ordained to establish justice and secure the blessings of liberty, and as in direct violation of its provisions, because it takes away the benefits of the Habeas Corpus—the right of the people to be secure in their persons against unreasonable seizures—and deprives men of their liberty without due process of law.

Resolved, That we cannot believe that any citizen can be found in this city or vicinity, so destitute of love for his country and his race, and so devoid of all sense of justice, as to take part in returning a fugitive slave under this law.

Resolved, That we individually pledge to our colored fellow-citizens, who may be endangered by this law, all the aid, co-operation and relief, which the obligations of each of us to the supreme law of God and right impose upon us; and we accordingly advise the fugitive slaves and other colored inhabitants of this city and its vicinity, to remain with us. We have no fear that any one will be taken back to the land of bondage; and we trust that such as have already fled, in fear, will return to their business and their homes.

Resolved, That as we believe this law to be repugnant to the will of a vast majority of the people of the United States, their Senators and Representatives ought to demand its instant repeal at the next session of Congress.

Addresses were made by several other gentlemen, a committee of safety appointed, and the meeting separated. Meetings similar to this have been held throughout the Free States. In some places they embrace all parties, who are opposed to the character of the law and desirous of its repeal, and in others only of those who advocate resistance at all hazards.

—— Jenny Lind has left Boston, and is now singing in Philadelphia. Her last concert in this city was a charity one, as we stated last week. Its proceeds amounted to $7,225, and were distributed by the committee appointed to arrange the distribution, with the sanction of the generous donor, in the following manner:

Boston Port Society,	$1000
Association for Aged and Indigent Females,	1000
Musical Fund Society,	1000
Boston Children's Friend Society,	500
Farm School for Indigent Boys,	500
Charitable Orthopedic Association,	500
Boston Female Asylum,	500
Howard Benevolent Society,	500
Young Men's Benevolent Society,	500
Society for the Prevention of Pauperism,	500
Parent Washington Total Abstinence Soc'y,	300
Miscellaneous objects of Charity,	425
	$7225

The four hundred and twenty-five dollars, "miscellaneous," was distributed as follows:—

To Messrs. Charles & J. M. Spear, to be appropriated to the reformation of the Prisoner,	$225
To a poor Swedish woman, the mother of nine children,	100
To a poor woman of Boston,	100

Edward Everett was chairman of the Committee of distribution.

—— We were permitted the other day, by Mr. Joseph R. Carr, to examine a large number of beautiful specimens of California gold, which he himself had collected on the El Dorado of the West. Many of the specimens were as large as walnuts and some perhaps larger. Some of them, which he informed us were obtained from the wet diggings, were smooth by the action of water; while others obtained from the dry diggings were rough and scaly: but all looked rich. Mr Carr's collection also contained specimens of quartz with gold and platina imbedded in it, and together with some of "the golden sand" that is rolled down by the rivers of California. We understand Mr. Carr intends to lecture upon the subject of digging gold, mining, &c. in those western mines. If it is fair to judge the workmen by his work, Mr. Carr must have a thorough practical acquaintance with his subject.

—— The New York Evening Post says that Mr. James, the distinguished English writer, who has been lectureing on Civilization in this city, has declared, in the proper court, his intentions to become a citizen of the United States. Messrs. Stringer and Townsend have contracted with him for a new novel, which is to appear as a serial in the pages of their International Monthly.

—— Thanksgiving has been appointed in Massachusetts on Thursday, Nov. 28; in South Carolina on the same day; and in North Carolina on the 14th of November.

—— It is difficult to credit the daily wonders that are quietly going on about us, and among them none are more wonderful than the deeds of the Telegraph. The news by the Atlantic, which was lately received and published in our city papers, was *published simultaneously in the New Orleans papers!* The despatch beat time between Washington and New Orleans thirty minutes! In other words, the difference in time between the two cities was more than overcome.

—— The news from Europe of the past week is unimportant. It is stated in England on the authority of the correspondent of the London Herald, under the date of Paris, that arrangments are on foot between Spain on the one side, and England, France, and Holland on the other, by which Spain, on condition of having Cuba protected by the joint action of those powers, engages to pay the debt due by her to English, French and Dutch creditors. Investigations are going on for the purpose of shortening, if possible, the passage between England and the United States. The Lords of the Admiralty have given instructions for a complete survey of the Western Coast of Cork, to ascertain its capabilities for being converted into a Transatlantic Packet Station and Harbor of Refuge. A new edition has been published in London of Mr. Dickens's *American Notes*, in which the author takes occasion to say that his views on America remain unchanged after eight years' reflection.

—— All is quiet in France, and the Journals say that the President is using all possible means to obtain an extension of his powers if not the title of Emperor. The freedom of the press in the new Republic is shown by the fact that the editor of the Paris *Siecle* has been found guilty of a libel on the President of the Republic, and condemned to three months' imprisonment and a fine of 2,000f. It is said the libel consisted in stating that the vegetables from the gardens of St. Cloud were supplied to the President for the use of the Elysee without being paid for.

—— The difficulty between the church of Rome and Sardinia is increasing, and latterly an additional cause of disagreement has arisen. It appears that the Archbishop of Cagliari was applied to, by the Authorities, to furnish information in regard to the revenue of a Catholic Institution, which he refused. The books of the institution were ordered by the authorities to be sealed, whereupon the Archbishop excommunicated all the authors and abettors of the "usurpation." The public prosecutor, in consequence, commenced process against the prelate. A curate has also been arrested because he refused to pray for an "ex-communicated King."

A CATHOLIC ARCHBISHOP AT NEW YORK. We learn that, by a brief of his holiness, Pope Pius IX, dated the 19th of July, the See of New York has been erected, at the request of the late Provincial Council of Baltimore, into an Archiepiscopal See, with the Sees of Boston, Hartford, Albany and Buffalo, as Suffragan Sees.

By this the Right Rev. Bishop Hughes is of course elevated to the dignity of Archbishop.

The sign of this dignity has been from the early ages of the Roman Catholic Church, the Pallium, which is made of wool shorn from two white lambs blessed on the feast of St. Agnes, virgin (21st of January) in the convent of St. Agnes in the Via Nomentana at Rome. The wool from these lambs, mixed with other wool, is woven into the Pallium, which consists of a strip of about three fingers in breadth, going round the neck, and descending in front in one piece, with six small crosses upon it. The Pallium, which is borne by the Archbishop on all solemn occasions, as the mark of his dignity, is blessed by the Pope on the altar of St. Peter.

The Bishoprics of Cincinnati and New Orleans have, no doubt, also been erected into Archiepiscopal Sees. St. Louis was made an Archiepiscopal See, nearly two years since: so that in the United States proper, there are five Roman Catholic Archbishops, and another in Oregon, the Archbishop of Walla-Walla. We were not able to obtain the Brief, which we would gladly publish.

The following is a copy of the letter of the Cardinal Prefect of the Propaganda forwarding the Brief. Cardinal Franzoni, whose signature is attached to the document, is the brother of the Archbishop of Turin, who has been imprisoned by the government of Sardinia.

The brief is signed by Cardinal Lambruschini, and is sealed with the seal of the Fisherman, as it is called, a small seal representing St. Peter seated in a boat, in the act of drawing up a net, and having the inscription,

" PIUS IX, PONTIFEX MAXIMUS.

" *Most Illustrious and Reverend Father:*

" In compliance with the wishes of the Seventh Council of Baltimore, duly authenticated to us, the Church of the Most Holy God, in New York, has been elevated to the grade of an Archiepiscopate, to which, as Suffragans, have been assigned the Bishoprics of Boston, Hartford, Albany, and Buffalo, and letters apostolic, in forma brevis, have been issued and accompany this letter.

" From the heart I tender you my congratulations at this new dignity, and pray everlasting supremacy to God in the world.

" (Dated) Rome, from the Sacred College for the Propagation of the Faith. 1850.

" "(Signed) J. PH. CARD. FRANZONI, Prefect."

[New York Evening Post.

PUBLIC EDUCATION IN ENGLAND. The neglect of public education in a country so enlightened as England has long been a matter of surprise. The various attempts which have been made to introduce a system to be supported at the public expense have all failed. More money was lately appropriated to the rebuilding of the royal stables than during the same year to public education. Lord Brougham in a recent letter on the legislation of 1850, says;

"The making books, maps, and prints cheap, as well as preparing both good books, maps, and prints, has been an inestimable benefit to the people: but it is the work of a voluntary association—the Useful Knowledge Society—whose greatest work the 'Biographical Dictionary,' was of necessity discontinued for the want of the necessary funds to support it until the sale should equal the cost, and this want of perfectly insignificant funds was experienced at the moment that much above £100,000,000 was easily found for railway speculations. It may be safely said that no nation boasts its own virtues so loudly as the English, and none has done so little for the instruction of the people and the improvement of the laws—the first duty of every civilized state. To look at the great works of the American code-makers fills one with shame, as does the ample provision made in the United States for general education."

CHRISTOPHER NORTH. The following account of a visit to Professor Wilson is taken from a correspondent of the Presbyterian:

"This morning I had the pleasure of an interview with the celebrated Christopher North, of Blackwood. He lives in a very handsome house in Gloucester Place in the new town. I was shown by the servant into a room, the walls of which were profusely hung with pictures. I had been seated but a few minutes when the professor appeared—a tall, strong-built, noble-looking man, with large chest, fine forehead, shaggy hair, and great whiskers.

He received me very kindly. I apologized for intruding upon him, but he soon set me at ease by his agreeable and lively manner. He is now considerably advanced in years—perhaps nearly sixty—and yet there are all the sprightliness of manner and energy of mind which one would expect in youth or middle age. He inquired about our American literary men, said that Mr. Bancroft had spent some time with him not long since—that Mr. Bryant had also called on him, but being absent he did not see him; spoke of Prescott, and the merit of his histories; of Longfellow, and the finish that characterized his poems; mentioned that he had just received two volumes from Mr. Dana, and seemed quite at home in our American literature. He inquired about the length of my voyage, &c. He seemed to think it not impossible that he might yet take a trip to the "Model Republic; though shrugging his shoulders, he said with a smile, that it was not a pleasant theme of contemplation, the possibility of being drowned in the sea. After having some further conversation on miscellaneous subjects, and assuring him that few would receive a kinder welcom in America than he, should he ever favor us with a visit, we parted."

WATSON G. HAYNES. The editor of the N. Y. Tribune has proposed a subscription of $1000 for the benefit of Watson G. Haynes, whose exertions for the abolition of flogging in the navy have been so conspicuous. One contributor has sent $50, with the offer of a further contribution to the same amount if it shall be required; and the editor of the Tribune says that if $900 shall be subscribed, the balance shall not be wanting. This sum would be an independence to Mr. Haynes, and would establish him in a business where he could maintain himself and have his family around him. Contributions will be received by the editor of the Tribune.

MIXTURE OF RACES IN CALIFORNIA. The first public school in San Francisco already numbers one hundred and fifty pupils from four to sixteen years of age. Of this whole number only two were born in California; the remainder dated their birth-places as follows: Scotland 4, England 5, Ireland 5, Germany 1, France 1, Chili 20, Peru 1, Australia 20, New Zealand 15, Sandwich Islands 3—making 75 born in foreign countries. Seventy-two are of American parentage, 12 Scotch, 21 English, 28 Irish, 4 French, 6 German, 4 Chilian, 1 Spanish, 1 Italian and 1 Peruvian.

HARVARD COLLEGE. The number of students in Harvard College, as appears by the catalogue just published, is as follows:—Theological students, 23; Law do., 98; Medical do., 117; Scientific do., 62; Resident Graduates, 3; total Professional students, &c., 303. The under graduates are divided as follows:—Senior Class, 63; Junior, 78; Sophomores, 87; Freshmen, 65; total, 293; making total number of students connected with the various departments, 596, against 577 last year.

POLITICAL PRISONERS IN NAPLES. There are in the prisons at Naples at present no less than 40,000 political prisoners; and the opinion is that, from the crowded state of the gaols, the greater number of these persons will go mad, become idiots, or die.

FRESHMAN CLASS AT YALE. We understand that the Freshman class at Yale College, the present term, numbers one hundred and twenty, the largest number that ever entered at one time.

IMMIGRATION. Upwards of 21,000 immigrants arrived in New York, in the month of September.

D. D. CONFERRED ON A COLORED CLERGYMAN. Rev. J. W. Pennington, a colored clergyman of New York, lately received the title of Doctor of Divinity from the University of Heidelberg, in Germaney. During the late session of the Peace Congress, Mr. Pennington visited Heidelburg to receive the doctorate. A correspondent of the Atlas says:

"The ceremony of presenting the diploma was accompanied with the following words:—'You are the first African who has received this dignity from a European University, and it is the University of Heidelberg that thus pronounces the universal brotherhood of humanity.' The new Doctor returned thanks in the name of his brethren of Africa and America. He expressed a hope that the time is not far distant when slavery will everywhere cease, and all races be united in fraternal bonds. He then pronounced a short address in Latin, instead of the usual Latin dispute, and the ceremony ended."

THE STATE OF CALIFORNIA, in the outset, will receive a handsome bonus from the public crip. About half a million dollars will be expended forthwith for public buildings, agencies, and internal improvements, as follows:

For the survey of her coast	$190,000
Custom House at San Francisco	100,000
For the negotiation of Indian Treaties	25,000
Marine Hospital, San Francisco	50,000
In the commencement of a floating dry dock	100,000
	$465,000

In addition to this, the officers, judges, marshals, collectors, &c., which have been appointed for California, will receive an aggregate income from the public treasury, of 150,000 dollars at least.

Massachusetts Cincinnati.

☞ The Standing Committee of the MASSACHUSETTS CINCINNATI, in conformity with a vote of the Society, give notice exclusively, to the Widows and Orphans of deceased Members, and to such of their Brethren who need assistance, to make application to either of the Committee, before Nov. 4, 1850. Those Widows and Orphans who may apply, must state who were their husbands, and who were their Fathers.

THE COMMITTEE,

Messrs. Robert G. Shaw, Wm. Perkins, John Bryant, Thos. Jackson, Adams Bailey, John Howards, Henry K. Hancock, James W. Sever, and Thos. Seward, of *Boston*; Alfred L. Baury, of *Newton*; Henry A. S. Dearborn, of *Roxbury*; Lovett Peters, of *Westborough*; Charles S. Davies, of *Portland*; Seth Drew, of *Kingston*; Edmund T. Hastings, of *Medford*; Zibeon Hooker, of *Sherburne*; and Elijah Vose, of *Dorchester*, are, by this advertisement, notified to meet, in the UNITED STATES HOTEL, in this city, on THURSDAY, Nov. 7, 1850, at Ten o'clock, A. M.

ADAMS BAILEY, *Recorder.*

oct5 5tis

☞ *Teachers' Social Union.* There will be a meeting of the Union on Monday evening next, at the Vestry of Rev. Mr. Robbins' Church, in Freeman Place.

Question: Is it expedient to establish a Normal School for Sabbath School Teachers?

oct19 T. GAFFIELD, Sec'y.

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

MARRIAGES.

In this city, Oct. 10, at the South Congregational Church, by Rev F. D. Huntington, Wm S. Leland, Esq., of Roxbury, to Sarah Elizabeth, daughter of Mr Russell Hallet

Oct. 15, by Rev F. D. Huntington, J. P. Maynard, M. D., of Newton, to Miss Caroline Elizabeth, second daughter of the late Benj. H. Fales of Wrentham.

6th inst, by Rev Mr Fox, Mr George W. Sperry to Miss Elizabeth M. Evans.

16th inst, by Rev James F. Brown of West Cambridge, Mr Alfred Chamberlain of the firm of S. G. Damon and Co. to Miss Sarah N. Damon of W. C.

In South Boston, 3rd inst, Mr Pierpont Edwards to Miss E. Maria, eldest daughter of Capt Charles Robbins, both of Boston.

In Brighton, on Wednesday, Oct. 9, by Rev Mr Whitney, Mr David B. Shillaber to Miss Sarah U. Sanger, daughter of Mr Samuel Sanger.

DEATHS.

In this city, Oct. 12, Ann Dana Adams, daughter of Rev Solomon Adams, 12 yrs.

In Medford, Oct. 9, Alfred Evans, Esq., of this city, 53.

In Quincy, 9th inst, John Dorsey, 30; 10th inst, Hezekiah Bass, 78.

In Westboro', 9th inst, suddenly, Mr Abijah Stone, 62.

In Newburyport, 14th inst, Capt. Abraham Wheelwright, 93. "Capt. Wheelwright (says the Newburyport Herald,) served in the army of the Revolution, and sub-equently was for several years a shipmaster. Afterwards he, in company with his brother, transacted an extensive mercantile business in this town, and acquired a large fortune, which was melted away, however, by the adverse times which fell upon the commerce of New England during the times of non-intercourse, Embargo and War. He has been, we believe, for some years the oldest man in the town."

In Easton, Oct, 9, Daniel Richardson, youngest child of Daniel and Mary Ann Reed.

In Salem, 10th inst, Mrs Sarah, wife of Gamaliel Hodges, Esq., 83 years and 7 months. With beautiful views of Providence, and in the exercise of Christian faith and hope, she calmly and patiently waited the summons that should call her to immortal life and blessedness.

Mr Samuel Gray, 85 yrs 4 mos.

In Beverly, Mr Peter Woodbury, 66 yrs. He was quartermaster on board the U. S. frigate Constitution, under Com. Bainbridge, when she captured the British frigate Java, and has since been a naval pensioner.

In West Newton, 10th inst, Mary C. daughter of Geo W. and Augusta Lewis, 14 yrs 17 mos.

OBITUARY.

Died at Topsham, Me., on the 1st inst, at the age of 22 years, Eugene Thompson, the son of Charles Thompson, Esq., of that village. He was a member of the class which the last month graduated from Bowdoin College, and although for the greater part of the Senior year he was unable on account of his ill health to pursue the studies of his class, his degree was conferred upon him with the rest, and somewhat out of the usual course a "part" of the highest grade was assigned him at Commencement. His life before and during his connection with College was singularly pure and above the shadow of reproach. It is rare to see one gifted with such high talent so attentive to the most common duties of College life. Though he lived and roomed at a distance, he was in his place in storm and sunshine, and never but with honor. He was somewhat ambitious of a high stand in his class, but it was to be attained only by the most open and honorable means. H was possessed of a sense of honor almost chivalrous and a desire perhaps stronger than is usual for the esteem and good will of his fellows, but when duty seemed to him to demand his steadfastness he put to what seemed the risk of almost certain loss, a popularity such as few could boast of. Indeed a manly independence of thought and action was perhaps his most striking characteristic, yet his manners were in the highest degree gentlemanly and pleasing, and so mild was he, that I cannot remember that many years of pleasant intercourse were disturbed by a single word of impatience. Thus he won for himself in an unusual degree the respect of all who knew him and the warmest love of those who enjoyed a closer friendship. His illness though long, was for the most part free from suffering and soothed by all the attentions which the most loving hearts could devise and the kindest hands execute. When death drew near he felt his presence, but it was as the coming of a friend. While his last breath was passing, there was heard from his lips a whispered, "*Amen*" as if his life had been a prayer just ended; and it was so pure and earnest and so full of Christian faith that we might almost deem it such, and I know not that one more acceptable could be offered to our Father c.

Chase's Common School Arithmetic.

DURING the two years that this work has been published, it has won its way extensively into use in all the different grades of schools in which written Arithmetic is taught: and it is universally conceded by those teachers who have thoroughly tested it in the school room, that it has no equal among the almost innumerable number now before the public. Its superior excellence consists in the *simplicity* and conciseness of its definitions and rules, *Philosophical Arrangement, original and improved methods of operation*, THE number and variety of its examples, and thoroughness of the system.

☞ It contains more of purely arithmetical matter than any of the school SERIES of written arithmetics do, and thereby saves purchasing two or three books. And it is the only arithmetic in which *valuable improvements* have been made throughout the entire system.

A large number of testimonials from the best Teachers in this country have hitherto been published. The following is from the pen of the recent teacher of mathematics in Worcester Academy; who is thoroughly acquainted with most of the Arithmetics now in use.

Worcester, July 20, 1850.

MESSRS. A. HUTCHINSON & Co.:

My first examination of Chase's Common School Arithmetic was quite cursory, and did not impress me very favorably with its excellencies. A second examination convinced me that its merits will not be seen by a superficial obeserver; and the use of it in the recitation room *for a year*, confirms my opinion. I do not hesitate to recommend the work as the best text book on the science of Arithmetic, with which I am acquainted.

EMMONS P. BOND,
Ass't Teacher Worc. Academy.

COPIES FOR EXAMINATION FURNISHED GRATIS.

☞ *The work may be ordered of any Bookseller.*

Published by A. HUTCHINSON & Co., Worcester, Mass. And sold by all the Booksellers.

N. B. As a book of reference for Professional men, Mechanics and Farmers, and for the use of pupils who wish to advance beyond any of the text books in Arithmetic heretofore published, the new work, recently published by E. H. Butler & Co. Philadelphia, entitled, "Arithmetic Practically Applied," by Hon. Horace Mann, LL. D., and Pliny E. Chase, A. M., author of the "COMMON SCHOOL ARITHMETIC," *is the only work extant.*

Sold, together with School Books of all kinds, by A. HUTCHINSON & CO. No. 71, Main street, Worcester.

oct19 tf

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Having made arrangements with Mr. W. L. WHITING, of New York, I shall be constantly receiving from this celebrated manufacturer a full supply of LADIES', MISSES' and CHILDREN'S SHOES, of all his variety of styles and patterns, of the best materials and work, at his lowest cash prices. Ladies who prefer, by leaving their measure, can have their Boots and Shoes made to order, as above, at short notice.

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CONTENTS.

1. The Mysteries of History—Blackwood's Magazine.
2. Epping Hunt; a Tale of the Crusades—Tait's Magazine.
3. Maurice Tiernay—Chap. 12–15—Dublin University Magazine.
4. The Empress Josephine's First Court—New Monthly Magazine.
5. The Seal Fishery of Newfoundland—P. Tocque.
6. Jefferson, Randolph, and Cooper—Tait's Magazine.

POETRY: Songs to Jenny Lind, 158; Church Bells; Friends; Lines.

SHORT ARTICLES.

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POETRY.

[For the Register.]

Sonnet.

TO A FRIEND, CONVALESCENT.

Thou hast been treading on the utmost verge
Of mortal life, and from the shadowy vale
That lies beyond, came chilling airs to pale
Thy wasted cheek, and murmurings like a dirge
Floated upon their wings around thy way
Through the still watches of the night and morn,
And mid the noontide glory of the day,
Till Hope beheld her garlands faded, torn,
And cast upon the altar of despair,
With the weak heart that had no faith in prayer.
Peace to our troubled souls! Life opens yet,
Through shadows, vistas of the coming years
Full of glad promise! May we ne'er forget
The Hand that gently wiped away our tears!

H. J. L.

[For the Register.]

Thoughts on hearing of the Death of Mr. J. Fairfield.

It was a beauteous household,
Age was wrapped round with youthfulness; and love
Girt its light bonds with strength. Sorrow had cast
Its paling shadow there; sickness had thrown
Her pallor; Death had stricken down the proud,
The dear, the noble and the good—but still
Sorrow had wrought but chasteningly, and left
A bright serenity, a cheerfulness,
A trustful holiness instead, to heal,
And soothe the wounds itself had probed.

'T was sweet
To linger there, for age had robed itself
So close with love and beauty, that methought
'T was far less lovely to be young than old—
Heart-young. Yet wise and full of love and joy,
And more than all of holiness and truth.
And well, methought, one could have wished it so
That household fair forever;—Not a whit
Less full of joy and love the hoary sire
Than the young grandchild sporting at his side.
So bright and fair it seemed, one could not find
A moment's thought of change,—far less of change
That should break all anew—and yet as ne'er
Before—the fountains of the heart. But still,
That change has come—gloom sits upon the hearth
And fills the vacant chair—gloom overcasts
The cheerful board and chokes the heart with pain,
With yearnings for the voice we cannot hear,
And for the form we ask in vain to see!
O, that there might be immortality
In love—e'en in its earthliness!—yet no—
That were to wreck our hope of Heaven!

But O,
To see the guiding light that brought us up
To life—to love and virtue, stricken out—
And in the blinding darkness of that blast
Not *see* but *feel* the characters of fire
Tracing upon that darkness—and the heart,
Thou too art fatherless! That word that writes
Itself and burns forever! Orphaned hearts
Alone can tell its *meaning!*

But sorrow,
Suffering, pain—far, far outmeasuring this,
Darkens the lonely couch, the chamber dim,
Whence that lost light was stricken. O, to soothe
The weary sadness that o'ercurtains there—
And win the pain from out that riven heart,
Fain would the spirit fly—But it were vain!
The hearts that love, and joy, and grief
Had year by year bound closer into one,
Have reached their full allotment—aye, and more,
Threscore and ten had passed without a thought
Save that of gratitude—but now the time
To close their trial of probation, comes,
And Death, Heaven's holiest messenger, comes in,
And cuts the cord of Life (not that of love,
For that links still the human heart behind,
The while it lengthening twines the parting soul,
And marks the way to Heaven.) The one he leaves
Trembling and bleeding in its earthliness—
The other lays upon our Father's breast,
Safe in the home of Heaven. And thence shall come
A holy comforter to rest with thee,
Thou stricken one, and loved—to soothe thy pain
And help thee fit thy thoughts to meet him there.

Smitten friends
Are angels sent on errands full of love.
For us they languish, and for us they die,
And shall they languish, shall they die in vain?

Beloved—revered—lamented—justly so!
Well mayst thou weep, dear stricken one, for him,
Whose love hath been thy guiding star through life;
But O, there is a Heaven, where thou dost hope
To dwell with him forever; grievest thou
That he hath taken first his seat—waiting
For thee? Is not his spirit still within
Thy heart? His soul-communings still enwrap
Thee round? O, I have hope that those I love,
Departed, hover near me still—and 't is
Their love by God commissioned, draws my thoughts
To Heaven, to make us love the way!

May this bright, beauteous household broken now
Make an unbroken band with him at last—
Praising our God forever. Eternity
In joy, shall all atone for sorrows now
Through these short years of time, making our griefs
To bring us joy, dearer than earth can know—
That which abides forever. Sept. 1850.

MISCELLANEOUS.

TREES.

We hope not every husband among our readers, but every one that has power over trees, will read the beautiful article of our correspondent Delta. "The man who cut down those elms"—what an unenviable record! It was a pious act in those who cut down forest-trees to build the sanctuary, mentioned in the 74th Psalm, and referred to by Delta, and was worthy of a better poetic rendering than the rude old versifier gave it:

A man was famous, and was had
In estima ti on,
According as he lifted up
His axe thick trees upon.

But applied to this wanton felling of shade-trees, and in the bad sense of "famous," the lines are not as barbarous as the act.

And how often are such barbarians to be met with! At a camp meeting in N. England, held beneath the canopy of a grove of majestic pines—a splendid fragment of the primeval forest—a domestic party, or mess, built their fire against the trunk of the very grandest tree in it. This was a sacrilegious act comparable to that recorded in the above quoted Psalm:—"They have cast fire into thy sanctuary."

There was a beautiful little grove on the margin of a picturesque water, within a few minutes' walk of a young and thriving village. It fell into the hands of an obtuse, vulgar man,—his "soul as dark as Erebus"—who forthwith proceeded to hack it down—for the sake of the market value of the wood! The minister of the place came to remonstrate with him. I would rather give you the price of the trees, he said, than to have them cut; but you have a greater interest than that of cord-wood, in letting them stand. This is a beautiful site for a cottage, and some man of taste will soon propose to buy it for that purpose. The drone desisted from the havoc he had begun, and a few days after sold the spot to an architect, for a handsome sum.

A man bought a house with a fine old domestic elm in the rear of it, covering the dwelling with its grateful shade, and having an immemorial, primeval, fee-simple right to stand there. The man cut it down, his wife remonstrating. The strife, however, was one, not of taste, but of economy,—the wife objecting to the hot sun let down upon her milk-room, and the husband urging that the removal of the tree would make room for a "famous bed of cucumbers."

You that set light by trees, whether about your house or homestead, or in old groves and forests, may cross the ocean, and see how desolate the old world looks without them,—the where, through the long day's travel, often, the eye ranging to the right and left and onward, over hill and plain, and along the margin of the stream, even, is cheered by no shadow-casting foliage; and then returning to your own country, rejoicing in the abundance of its trees, it will look to you as fresh and beautiful as the garden of Eden.

Man cannot plant a tree rightly but it will be as money put out at interest. And all the trees that he plants in this wise and grateful husbandry, with a regard to future sources of beauty and enjoyment for those who are to come after him, will increase the value of the farm every year. The field will be joyful, and all that is therein: then shall all the trees of the wood rejoice. When the people, as in the 96th Psalm represented, shall be blessing the name of the Lord from day to day, and showing forth his salvation, then there will be a greater respect shown to the trees of the wood, a much greater and juster estimate of their value. They will be more carefully preserved and cherished, as elements of richness and beauty, as God's gifts to man; and all the trees of the wood will rejoice before the Lord, because, when he judges the people with his truth, and reigns in men's hearts, by righteousness and love, they will no longer, like the seven vials personified, make war upon every green thing, nor with ruthless vandalism, will strip the hill-sides of their forests, leaving the earth desolate, but they will understand and love the beauty of a green wood; they will nourish the grand old trees as among the most precious of earth's treasures, and they will be continually planting new ones, that the places of those which have to be cut down for present uses, may be perpetually supplied, and no loss felt, no departure of beauty lamented. A perennial increase of the forest glories shall be witnessed, and not a perennial increasing barrenness and decay. The trees of the wood shall rejoice and not mourn, for the progress of Christianity and civilization.

Now at present, for want of this reverence, too often it is the case that the main thing which renders a farmer famous, is the element of reputation commemorated in the 74th Psalm, "according as he had lifted up axes upon the thick trees." I know of a man in a beautiful country town in New England, whose name I have never heard mentioned but as the man who cut down a beautiful avenue of noble elms, because he thought the shadow of them was too deep for the grass that grew beneath them! I, for one, certainly shall never think of him, but as the man who cut down those elms. I know of another, who would have destroyed all the splendid trees in a beautiful field, and had begun the work, for the same alleged reason, and was only prevented from accomplishing his purpose, by the annual payment of a sum of money from his neighbor, who chose to be at that expense rather than to have such an act of barbarism committed. I could mention other similar instances, and cases of rich and beautiful woodland entirely stripped, and left bare and unsightly for near half a century, and no use whatever made of the land, instead of being carefully and sparingly thinned, to keep up the growth from year to year. So rude and heedless are many of the farmers, so destitute of foresight, so regardless of posterity, so blind to the value of rich old woods, that they almost realize the fable of the fool who killed the goose that laid the golden egg; in their rapacious haste, they impoverish the farms instead of enriching them. Happy for the country when such a farmer goes the way of all the earth, if his place is succeeded by those who have a veneration for the earth's forest-garniture. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come against us.

"The old woods," says Emerson, in his admirable report on the Forests of Massachusetts, "are every where falling. The axe has made, and is making, wanton and terrible havoc. The cunning foresight of the Yankee seems to desert him when he takes his axe in hand. The new settler clears in a year, more acres than he can cultivate in ten, and destroys at a single burning many a winter's fuel, which would better be kept in reserve for his grand-children."

I would be glad to throw out a word towards helping to check this dreadful waste of one of God's most precious gifts to our country. If these letters fall under the notice of a single farmer, whose woodlands are in danger, I would say to him, Spare your trees, or for every one that is cut down, set out, if possible, two somewhere else. And if you have none about your house, set them out this very Autumn. A whole season is too precious to be neglected, for such improvements. Let me present some arguments in another letter. [New York Observer.

CHILDREN.

BY MRS. HARRIET B. STOWE.

One cold market morning, I looked into a milliner's shop, and there I saw a hale, hearty, well browned young fellow from the country, with his long cart whip, and lion shag coat, holding up some little matter, and turning it about in his great fist. And what do you suppose it was? A baby's bonnet. A little soft, blue, satin hood, with a swan's down border, white as the new fallen snow, with a frill of rich blonds around the edge. By his side stood a very pretty woman, holding with no small pride the baby—for it evidently was *the* baby. Any one could read that fact in every glance, as they looked at each other, and the little hood, and then at the large blue unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby like that before.

'But really, Mary,' said the young man, 'is not three dollars high?'

Mary very prudently said nothing, but taking the little bonnet, tied it on the little head, and held up the baby. The man looked and grinned, and without another word down went three dollars—all that the last week's butter came to, and as they walked out of the shop, it was hard to say which looked the most delighted with the bargain.

'Ah,' thought I, 'a little child shall lead them!'

Another day, as I was passing a carriage factory along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark-eyed girl, about a year old, playing with a shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion, as much as to say 'see what I have got here!'

'Yes,' thought I, 'and if the little lady ever gets a glance from admiring swains as sincere as that, she will be lucky.'

Ah, these children! little witches! pretty, even in all their faults and absurdities! winning even in their sins and iniquities! See, for example, yonder little fellow; in a naughty fit he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rose leaf lip is pursed up in indefinite defiance—and the white shoulder thrust naughtily forward. Can any but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises and kisses! They are irresistible too, these little ones. They all pull away the scholar's pen—tumble about his papers—make somersets over his books, and what can he do? They tear the newspapers, litter the carpets—break, pull and upset, and then jabber unimaginable English in self defence, and what can you do for yourself!

'If I had a child,' says the precise man, 'you should see.'

He does have a child, and his child tears up his papers, tumbles over his things, and pulls his nose like all other children, and what has the precise man to say for himself? Nothing—he is like every body else—'a little child shall lead him!'

Poor little children, they bring and teach us, human beings, more good than they can return! How often does the infant with his soft cheek and helpless hand, awaken a mother from worldliness and egotism to a whole world of new and higher feeling! How does the mother repay this! by doing her best to wipe off, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been. The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it, in time, by imparting to his boy all the crooked tricks and hard ways, and callous maxims which have undone himself.

Go to the jail—to the penitentiary—and find there the wretch most sullen, brutal and hardened. Then look at your infant son. Such as he is to you, such to some mother is this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God, and been sealed with the seal of Heaven. But harsh hands seized it—fierce goblin lineaments were impressed upon it—and all is over with him forever!

So of the tender, weeping child, it made the heartless, callous man—of the all believing child the skeptic—of the beautiful and modest, the shameless and abandoned—and this is what the world does for the little one.

There was a time when the Divine One stood on earth, and the little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsubdued feelings—our worldly, unscriptural habits and maxims—stand like a dark screen between our child and its Saviour, and keep, even from the choice bud of our hearts, the sweet radiance which might unfold it for paradise? 'Suffer little children to come unto me and forbid them not,' is still the voice of the Son of God, but the cold world still closes around and forbids. When of old, the disciples would question the Lord of the higher mysteries of his kingdom, he took a little child and set him in the midst as a sign of him who should be greatest in heaven. The gentle teacher still remains to us. By every hearth and fireside, Jesus still sets the little child in the midst of us.

Wouldst, thou know, O parent, what is that faith which unlocks Heaven? Go not to wrangling polemics, or creeds and forms of theology, but draw to thy little one, and read in that clear trusting eye, the lesson of eternal life. Be only to God, as thy child is to thee, and all is done! Blessed shalt thou be, indeed, when a little child shall lead thee.'

QUAKER HABITS.

A striking instance of the absence of poverty in a large class of society is found in the case of the Quakers, or community of Friends. With some peculiarities in speech and dress, not worth while to heed, this numerous body of individuals act upon a fixed uniform principle of suppressing the passions. They curb the appetites and headlong impulses of human nature. In this may be said to lie the substance of sound morals. The Quakers, therefore, habitually practice what other classes only theorize upon, at least are seldom performing. The consequence of this guardedness in thought and action is, that although there are many thousands of Quakers in Great Britain, and many thousands in the United States of America, neither in the one country nor the other do we ever find a Quaker begging in the streets, or an intoxicated Quaker, or any one of this class of subjects and citizens at the bar of a Criminal Court! The Quakers are, like other people, engaged in the common affairs of the world; they are merchants mechanics, artificers, mariners, and otherwise employed in the ordinary business of life. They are subject to the same temptations and perversions that we are; yet by the exercise of a singular degree of prudence, they avoid them. Here, then, is a clear demonstration, that even without the aid of civil power, but by the mere force of moral influence, there is a class of men, in the midst of society, who do escape the disgrace of poverty, and who are free from vice and crime.

The Quakers thus appear to be a standing argument against the Fourierites and other *Associationists*, who say that the cause of pauperism and vice is to be found in the present arrangements of society alone, and not in the folly and wickedness of individuals. We are not of those who believe our present social arrangements entirely perfect, but the longer we live, the more we are inclined to think that imprudence and folly, of various kinds, act a very great part in preventing men from rising above the dreary levels of poverty and pauperism. It is a part of the Quaker creed to be economical—the Quaker who can earn five hundred dollars a year, will generally save one hundred. And if a man can succeed in saving one thousand dollars—accumulating it by the tens and hundreds—his fortune is made. He has acquired habits which will almost ensure him a competency against old age.

There is a general soundness of judgment, in relation to the affairs of this world, among the Quakers, which one cannot but admire. Nearly all of them manage to accumulate a competency, while few are very wealthy. The reason of this is, that they steadily avoid all speculation:—trusting entirely to Cause and Effect, which Emerson has finely termed, "the Chancellors of God." They also are in the habit of retiring from active business when they have acquired a reasonable amount of property.

The integrity of the Quakers is proverbial. For instance, when it was announced that the English "Friends" had appointed a Committee to attend to the distribution of such funds as should be furnished them, among the poor of Ireland, every one knew that the money which was sent over would be applied to the purpose for which it was designed—that no portion would stick to the hands through which it passed. They also knew that the fund would be applied judiciously, and in aid of those who were really suffering. [Phil. Sat. Courier.

A MODERN TIMON.

A great drama was played on Monday, at the Gaite, for the first time. Its hero is the celebrated Chodrue Duclos, the Timon of modern history, whose adventures at one time formed the subject of drawing-room story throughout the whole kingdom, and form the finest moral lesson ever conveyed to the heart of man. Chodrue Duclos was the heir to an immense fortune, which his father had acquired by commercial speculation in the Levant, and which the son inherited while yet of an age to appreciate the pleasures and delights which fortune brings. For twelve years he maintained the first place in the ranks of fashion. He was generous to a fault, and spent his money with most princely indifference. His friends were countless as the sands of the ocean. He was followed, courted, and admired. The gayest cavaliers, the most fashionable women, were proud to be honored by his notice, and the cup of intoxication was filled for him to the very brim. By degrees, however, this splendid fortune waxed less and less. First he was compelled to sell his horses, to dismiss his retinue, to dispose of his mansion. By degrees, also, friends dropped off. He was first neglected, then avoided, and at length forgotten. It is not known where he retired after the announcement of his ruin; but one day the whole Paris world was in a state of the greatest amazement, for the once elegant Chodrue Duclos was seen toiling round the Palais Royal, staff in hand, attired in the costume of a common street beggar! And this style he persisted in maintaining to the very last. By dint of care and prudence he succeeded in winning back a great portion of his inheritance, but he never returned to his old habits of life. He loved to display with cynical contempt of public opinion the power which wealth bestows over the prejudices of the world, and would now and then appear attired in the sordid, sickening rags, by which he was known from one end of Paris to the other, in the large stage box of the opera, which he would hire for himself alone. He would be seen driving in a splendid carriage through the streets, his rags fluttering in the wind, seated by the side of the most celebrated beauty of the day. The ladies would say that he was only eccentric, and submit to the penance of appearing in public with him for the sake of the rich presents with which he would buy the privilege of displaying his filthy person in their company. And when he grew old and ugly, as well as dirty, they would cajole him all the more, with the hope of being remembered in his will. But he baffled them; for when he died he left his fortune to be divided between the Hotel Dieu and the Incurables. [Paris Correspondent of the London Atlas.

OMNIBUSES IN LONDON. The statistics of Omnibuses have just been published in London. It is stated that no less than three thousand of these vehicles run daily. The aggregate number of horses is thirty thousand. The wear of omnibuses, computed at £1 per week each omnibus, gives £150,000 per annum; whilst the average cost of harness, estimated at £6 per annum each omnibus, reaches the yearly sum of £180,000. Each omnibus travels on an average, sixty miles per day, and the Government duty being, according to the act of Victoria, 1 1-4*d* per mile, amounts to the yearly sum of £393,750.

MORMONS IN PARIS. The Mormon 'Apostles,' or missionaries, have arrived in Paris to commence their business of proselyting. They propose to remain in the city for several years.

CONTAGION OF MUSIC. We were struck with the contagious influence of music by an incident that occurred at the Dedham cattle show last week. Among the hymns sung in the exercises of the church, was a beautiful one prepared by Mrs. Sigourney. It was "set" at the tune of "Old Hundred." The first verse was sung by the choir alone, having a superb tenor, and sustained by a well played "double bass." During the interlude, it was plain to perceive that this never-to-be-worn-out protestant tune had touched a sympathetic cord, and when the second verse was struck, several voices in the congregation joined in an under tone, as if conscious of trespassing on forbidden ground. But a breach having been once made, the strong current of devout enthusiasm rushed impetuously towards it for escape, and as the hymn went on, one and another of the congregation joined in with louder tones, until the audience poured forth the "sacred song," with a heartiness of expression that would have delighted the German Reformer. It was true "heart music," and a fine specimen of congregational singing—a species of music best adapted to awaken and perpetuate the spirit of devotion, and which we notice is gradually being revived in different parts of the country. [Providence Jonrual.

PUNISHMENT FOR NEGLIGENCE IN ENGLAND. Some months since, a steamer named the Orion, running on the British waters, was wrecked, and some fifty lives were lost in the catastrophe. The Captain and second mate were indicted, and were on trial, convicted of gross negligence. One of them was sentenced to 18 months imprisonment, and the other 7 years' transportation.

What would become of the officers of the steamboats on our Western waters, if such a law were enforced there!

BOARDING SCHOOL.

MRS. ANNA Y. LORD'S Boarding School for Young Ladies, at Savin Hill Avenue, Dorchester, Mass., will commence September 16, 1850. The Principal will give her personal attention to the higher English branches, French, Spanish, and the Guitar, and will be assisted by able and experienced Teachers. The Spanish and French languages will be spoken in the family.

Board (including Fuel and Washing) and Tuition in English, French and Latin, for each Term of eleven weeks, payable in advance, ... $65.00
Day Scholars, ... 15 00
Italian, German, Drawing, Dancing and Music, on terms regulated by those of the Masters employed.

A Day School for younger children, connected with the above, will be opened at the same time and place, under the charge of an experienced and faithful Teacher.

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Application can be made to MRS. LORD, at No. 1 Bedford Place, Boston, until September 1st, or on the premises in Dorchester. tf july27

Family Boarding School for Boys,

AT JAMAICA PLAIN, ROXBURY,

CORNER OF POND AND CENTRE STREETS.

THE undersigned gives notice that his School will open for the ensuing year on the 21st of October, at which time a few more pupils, designed for College or the Counting Room, can be received. The course of study preparatory to College and to Mercantile pursuits, is equal, respectively, to that of the Public Latin and High Schools, Boston.

The Institution, of which C. W. Greene, Esq. was for many years the proprietor, is believed to combine advantages in respect to location, buildings, grounds, and whatever is requisite for the health, recreation and comfort of the pupils, unsurpassed by those of any establishment of the kind in the State.

Reference is made to Rev. Alexander H. Vinton, D.D., Boston; Wm. B. Fowle, Esq., Boston; and Prof. Joseph Lovering, A.M., Cambridge.

oct5 1i-Stos C. M. VINSON.

CLASSICAL AND MATHEMATICAL SCHOOL.

THE Subscriber will, on MONDAY, Sept. 2d, re-open his School, at 7½ Tremont Row, for the preparation of lads for the Freshman Class, or for advanced standing in the University, or for business.

Believing that, however indispensable abundant knowledge may be for a teacher, however valuable facility in imparting instruction, still the ability to penetrate character and control motives, to inspire the love of knowledge and of self-improvement, is the highest qualification, and the undersigned aims to employ assiduously these great means of education. And as intelligence is a high result of education, and steady habits of application and study, and faculties well disciplined to accuracy and sustained force the highest, he devotes himself to these great objects of the training of the mind, while he strives to conduct to right issues that of the heart.

Terms—$37½ per quarter.

Parents and Guardians are referred to either of the following gentlemen—Jared Sparks, LL. D., Prof. C. C. Felton, Hon. Peleg Sprague, Hon. Josiah Quincy, Jr., Charles G. Loring, Esq., Rev. Wm. M. Rogers, George M. Dexter, Esq., John T. Heard, Esq.

aug4 6ins WM. H. BROOKS.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c., &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown) Boston.

For further particulars, address Mr. and Mrs. Mack, care of S. O. Mead, Esq., Boston. tf marc16

BOARDING SCHOOL FOR BOYS.

THE subscriber will re-commence his School on Tuesday, the 1st of October. One or two more boys can be accommodated in his family. He expects to give the best of his time and endeavors to his scholars. His residence is on a farm, in a healthy country town, and easy of access in all directions.

Refer to Wm. D. SWAN, Principal of Mayhew School; SAMUEL MAY, Jr., Boston; Dr. ROBERT THAXTER, Dorchester; or (for further particulars) to the subscriber, at Bolton.

Bolton, Worcester Co., Aug. 16. 12tos sept21 RICHARD S. EDES.

CHAUNCY HALL SCHOOL.

A NEW quarter will commence on MONDAY, Sept. 2d. The pupils of the School, and those who intend joining it, are requested to be present, if possible, on that day, as general promotions will be made, and new classes in Latin and the Modern Languages, will be immediately formed.

☞ Catalogues containing terms, &c may be found at the Bookstores of Messrs. W. D. Ticknor & Co. and W. P. Tewksbury; and one of the Principals will be at the School House, in Chauncy Place, on Friday and Saturday, August 30th and 31st, from 9 till 2 o'clock.

aug24 3tis THAYER & CUSHING

BOSTON FEMALE MEDICAL SCHOOL,

CONDUCTED by the Female Medical Education Society, incorporated by the Massachusetts Legislature. The fifth term will commence Nov. 6th, 1850, and continue three months. Those who desire can attend exclusively to Midwifery, with its collateral branches. Tuition, $25.—Board in the city to be had at $3 a week.

SAMUEL GREGORY, Secretary,
sept21 3tis 17 Cornhill.

WESTFORD ACADEMY.

THE Fall Term at this Institution will commence on Wednesday, September 11.

CHARLES H. WHEELER, A. M., Principal.
Miss ELLEN G. GAGE, Assistant.

Tuition $3.00 per quarter. Board $1.50@2.00 per week.

J. W. P. ABBOT,
Westford, August 27. 3tis Sec'y. of Trustees.

YOUNG LADIES' INSTITUTE.

THIS School offers every facility for a thorough physical, intellectual and accomplished Education. Terms, full course, $30 per quarter, or $100 per year. Partial course according to special arrangement.

Education superintended at home, if desired.

Application may be made from 10 till 12 o'clock, A. M., at the school, 339 Washington street, 5 doors south of West street, up stairs. FRANCIS L. CAFEN, A. M.,
aug31 tf Principal.

PRIVATE INSTRUCTION.

THE Subscriber's next term will commence on Monday, Sept 2. He will also take six more boys of twelve years of age and upwards into his room, and will receive older private pupils, of either sex, in English or Classical studies. He will prepare young men for College for the Freshman or Sophomore class. Apply after Sept. 2, at his room, basement of Chauncy Place Church.

aug31 4tis W. P. ATKINSON.

CHAPMAN HALL SCHOOL FOR BOYS.

THE seventeenth annual term of this School will commence on the first Monday in September next.

Application for admission may be made to the Subscriber at his residence, No 4 Chapman Place, on and after 26th of the present month. AMOS BAKER.

aug24 ep 4t

A YOUNG LADY who can furnish unquestionable references, wishes to engage as an attendant of a lady or family travelling abroad.

Inquire of the Publisher of the Christian Register, No. 22 School street, or at his house, No. 1 Bedford Place. may18 tatf

QUESTIONS TO WHATELY'S EVIDENCES. Questions for the Aid of those Teaching from Introductory Lessons of Christian Evidence. Price 50c a dozen. This day published by

Sept14 CROSBY & NICHOLS, 111 Washington street.

Dr. Bauer, Dentist,

—AND—

TEACHER IN THE ART OF DENTISTRY.

Office No. 561 Washington street, Boston.

A new method of inserting artificial teeth, on fine Gold plates, without extracting the roots of pivoting damaged, and of restoring decayed teeth, in the most durable manner, or of extracting them, *without pain*, and at very low prices

Dr. Bauer in recommending his professional aid to the Boston community, begs leave to remark, that by a thorough, regular education and study in the best Universities in Germany, his long practice there, as also by several years practising with the most skilful dentists in the United States, he has acquired an experience in this art which places him among the most eminent in his profession. Dr. Bauer offers his services to insert artistical mineral teeth on fine Gold plates, pivoting with purest Gold, and to heal or extract sensitive and decayed teeth, and in each and every branch in which the aid of a practical dentist is required. Dr. B. has made it a particular rule that every patient receives a written guarantee stating the nature of the operation performed, the purity of the gold, and the genuineness of the inserted teeth, as also the term of years he warrants his work to last, and moreover he keeps a legal record in his office of his professional labors.

The skill resulting from a long practice, and the suitable accommodation in his office, enable him to execute every order, of whatever nature in dentistry it is, to the full satisfaction, as he flatters himself, of his patrons, and at the very lowest cash prices.

Gold Filling one Tooth	$ 50
Setting on Pivot with fine gold,	1 50
Setting on Plate with fine gold,	2 50
Extracting one Tooth,	25
Cleansing "	50
Extracting with Chloroform,	50
Half Set of Single Teeth, fine gold,	25 00
Whole Set of Single Teeth, fine gold,	50 00
Whole Set of Double Teeth,	60 00

☞ Teeth will be repaired at the lowest prices.

may4

CARPETINGS

WM. P. TENNY & CO.

Carpet Hall, over Maine Railroad Depot, Haymarket Square,

ARE receiving from manufacturers their stock of Goods for the Fall Trade, and would invite the attention of buyers to an inspection of the same previous to making their purchases. Our assortment is larger than it has ever been before, and embraces in part—

English Velvet Tapestry and Brussels Carpeting, do
Do three-ply superfine and fine ingrain do,
Best American Velvet Tapestry and Brussels do,
Lowell three-ply super and extra fine ingrain do,
Thompsonville do do do do,
Tapleyville superfine, ex. fine and fine do do,
Low priced Wooltex, Cotton & Wool & Cotton do,
Tapestry, Brussels and Damask Stair do,
Venetians, Wool and Cotton do do,
Hemp and List do,
Painted Floor Cloths (all widths in sheets and narrow goods);
English Printed Buckings, 8-4 Cottos do;
Straw Mattings, in variety, Table Oil Cloths (of German and American manufacture); Rugs, Door Mats, Stair Rods, &c. And will be constantly receiving additions as the season advances. 3m sept7

New Fashionable Upholstery AND FURNITURE STORE

EDWARD HIXON,

170 Washington Street, Boston.

WOULD inform his friends and the public that addition to his Store No. 71 Cornhill, he has taken the spacious building 170 Washington Street, opposite Bromfield Street, where will be found at a times the

CHOICEST COLLECTION OF UPHOLSTERY GOODS AND CABINET FURNITURE,

Manufactured from the best of stock. Particular attention paid to the seasoning of wood and putting together all kinds of PARLOR, LIBRARY AND CHAMBER FURNITURE, in fashionable style, and in such faithful manner as to stand furnace heat.

E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.

☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.

dec2 1yis ABRAHAM KIMBALL.

Jewett & Prescott's SILK AND SHAWL STORE,

No. 2 MILK STREET, BOSTON.

Improved and Re-stocked for the Autumn Trade of 1850.

THE Proprietors have just completed suitable improvements in their store, and have secured an assortment of

NEW SHAWLS, SILKS & CLOAK GOODS,

of the most beautiful description. We accordingly ask the attention of *all Purchasers* to our new importations of

Black and fancy col'd Dress Silks, all widths,
Satins and Satins de Chine, for Cloaks and Dresses,
Long and Square Shawls, in the greatest variety,
Elegant Paris Cloaks and Sacks,
Thibet Cloths and French Merinos,
Silk and Woolen Fabrics, of all kinds, for Cloaks,
Marceline Silks, and other Goods for trimming Cloaks,
Cashmere Scarfs, all sizes, colors and styles,
Wide Silk Velvets, black and colored,
Mourning Shawls and *Silk Goods*,
Bombazines, Alpaccas, Silk Warp Thibets, &c. &c.

Comprising the most extensive assortment of *French, Swiss and German DRY GOODS*, to which public attention has been invited in Boston.

JEWETT & PRESCOTT,
sept7 2mis10s No 2 Milk Street.

HENRY PETTES & CO.

HAVE REMOVED

THEIR LARGE AND ELEGANT STOCK OF

CARPETS

—TO THE—

NEW GRANITE WAREHOUSE,

IN SUMMER STREET,

NEXT TO TRINITY CHURCH

EVERY DESCRIPTION OF

English and American Carpetings,

For Sale in great variety, and at the Lowest Prices.

FLOOR OIL CLOTHS,

OF ALL WIDTHS AND PRICES.

CITIZENS AND STRANGERS

Who visit the city, are invited to call and view this extensive establishment, where are offered for sale as large an assortment of CARPETINGS, as can be found in any Warehouse in the United States—all of which are warranted to be of the best quality, and PERFECTLY FAST COLORS.

august31 2mis

NEW AND IMPORTANT BOOKS now opening by LITTLE & BROWN, 112 Washington street—

Knight's Pictorial History of England. 8 vols, 8vo.
Martineau's 30 Years' Peace. vol 2
Half Hours with best Authors, 4 vols.
Knight's Shakspeare, Cabinet ed. 12 vols.
Chambers's Papers for the People, vols 2 and 3.
Chambers's Juvenile Library,—Whisperers, Duty and Affection.
Songs for Children.
Penny Cyclopedia, 16 vols, 8 vo.
Atlas, by the Society for the Diffusion of Useful Knowledge, folio, &c. &c. sept14

BIBLES.

THE Massachusetts Bible Society, at their Depository 15 Cornhill, have for sale and keep constantly on hand Bibles and Testaments of all the varieties published by the American Bible Society.

Also, Oxford and London editions.

Their stock of books in Foreign Languages is extensive embracing the Hebrew, Latin, Greek, Welch, Gaelic, French German, Dutch, Spanish, Italian, Portuguese, Danish, Swedish, Polish, Arabic, Syriac, Chinese.

☞ Quarto Bibles of superior quality in plain and rich bindings suitable for the Pulpit.

may25 S. T. FARWELL, Agent.

OXFORD BIBLES AND TESTAMENTS.—LITTLE & BROWN, 112 Washington street, have just received a supply of the cheap edition of Oxford Bibles, among which are—

Royal 8vo—pica, morocco, gilt,
do do do Blind tooled,
Pearl 24mo—roan, clasp,
do do tuck,
do morocco, tuck, a very neat article.
Testaments—nonpareil, 32mo, roan, arabesque, gilt and plain, &c. &c. sept14

BUILDING MATERIALS,

448 Washington Street.

THE subscribers offer for sale their large stock at extreme low rates, consisting of

DOORS, BLINDS AND SASHES.

Also,—glass, stair and fence balusters, blind trimmings, window sash ready glazed, &c., &c.

Boston May 11 6mo BAILEY & JENKINS.

PHILOSOPHY OF NATURE. General Principles of the Philosophy of Nature, with an outline of some of its recent developments among the Germans, embracing the Philosophical Systems of Schelling and Hegel, and Oken's System of Nature. By J. B. Stallo, A. M., lately Professor in St. John's College, New York. 12mo, 526 pages, $1.25. Published by

CROSBY & NICHOLS,
sept14 111 Washington street.

WALLACE'S Anti-Trinitarian Biography. Sketches of the Lives and Writings of distinguished Anti-Trinitarians, from the Reformation to the close of the 17th century, by Robert Wallace. 3 vols. 8vo. For sale by

CROSBY & NICHOLS,
Sept14 111 Washington street.

NOTE PAPER. $1 a ream. French Note Paper, a fine article, at $1 a ream. Just received by

CROSBY & NICHOLS,
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SABBATH SCHOOL DEPOSITORY,

111 Washington Street.

CROSBY & NICHOLS, have for sale, a large collection of *BOOKS FOR SABBATH SCHOOL* and *JUVENILE LIBRARIES*, to which they invite the attention of all interested in Sabbath Schools.

☞ Books will at any time be sent for examination, with the privilege of returning any that are not desired.

C. & N. publish the following Manuals for Sabbath Schools:

A Manual of Christian Doctrine and Institutions,—with Answers in the Language of Scripture. By Rev. A. B. Fuller.

*** The Publishers have received from Rev. Dr. Francis of Cambridge, Rev. A. P. Peabody of Portsmouth, and Hon. Stephen C. Phillips (President of the Boston Sunday School Society), letters, recommending the Manual in the highest terms.

Lessons on the Parables; by Rev. F. D. Huntington.
A Scripture Catechism of the Christian Religion,—stated in the words of the Bible; by Rev. Ephraim Peabody.
The Gospel Narratives; by Rev. H. A. Miles.
The Ministry of Christ; by Rev. T. B. Fox.